ISSN No. 0973-7944

Price 40/-



MALINI

मालिनी

A publication of
Ishwar Ashram Trust

Vol. V No. 15 July 2012 - December 2012

Jag Ceremony

September 2012









ISHWAR ASHRAM TRUST
Srinagar, Jammu, Delhi, Mumbai

Plot No. R-5, Pocket D, Sarita Vihar
New Delhi-110 076, **Ph.** 26958308
E-mail: iatishber@rediffmail.com
Website: www.ishwarashramtrust.com, www.universalshaivafellowship.org

Printer & Publisher:
R.K. Sadhu

Printed and Published on behalf of:
Ishwar Ashram Trust by R.K. Sadhu and printed at: Print Art, A-29/2 Naraina Industrial Area, Phase- I, New Delhi.

Subscription
Yearly Subscription Rs. 150/-
Price per copy Rs. 40/-
For Subscription: Cheques/Draft favouring "Ishwar Ashram Trust" payable at New Delhi
Subscription by Money Order not accepted

MALINI मालिनी

Vol. 5 No. 15 July 2012 - December 2012

CONTENTS

From the Chief Editor

One cannot but be amazed by the tremendous contribution of Ishwarswaroop Swami Lakshmanjoo to the exegesis and praxis of Kashmir Shaivism. Encompassing its spiritual, philosophical, theological and ritual aspects, his exegetical works remind us in the vastness of their range and the depth of the insights they present that great spiritual genius Abhinavagupta who integrated different Shaivagamic traditions to shape them according to his monistic vision. Like Abhinavagupta, there is hardly any major text of non-dual Shaivism which Swami Ji has not commentated upon with an authority that came from his own vast practical experience. Today, thanks to the painstaking efforts of some of his disciples and devotees, a large part of the corpus of his interpretations and explanations related to these Shaivite texts and practices is available to us in the form of compilations of his discourses and writings, constituting the richest legacy he has left for the world. We are happy that we are presenting some of the nuggets of these most valuable revelations in this issue of Malini.

While continuing Swami Ji's lectures on Abhinavagupta's commentary on the Bhagvad Gita in the light of Kashmir Shaivism, which we had started serializing earlier, we come to his explanation of some of the most crucial verses of the second chapter of the holy book dwelling on the mysteries of life and death. A rare attraction of the issue is Swami Ji's Hindi translation of the first *āhnik* of the Tantrāloka, Abhinavagupta's magnum opus and a comprehensive compendium of the metaphysics and spiritual practices of the tantric system prevalent in Kashmir. Swami Ji started his illuminating commentary in 1966 on the tenth of the black fortnight of the month of Pausha, the day Abhinavagupta had composed his famous Bhairava hymn, but he could complete translating only 45 verses of the first *āhnik*. The work, a brilliant translation in beautiful Hindi which makes lucid some of the subtle points of the text, was published in 1995 by Ishwar Ashram, exactly as it was written by him in his own beautiful calligraphic hand. We are now reproducing it serially as a divine blessing from Swami Ji for the benefit of general readers of Malini.

We are also happy to present another rare piece – an excerpt from a discourse by Swami Ji on the seven stages of *ānanda* or spiritual bliss experienced by Shaiva yogis, a unique feature of the Trika path. A kind of hierarchy of various states of what can be described as *ānanda* yoga, the great value of Swami Ji's description of these stages of bliss lies in the fact that it comes straight from the depths of his own practical experience, the great master of this yoga that he was. No one else could have given such details of the experiences that one goes through when one passes from the wakeful state into the state of dreaming or from dreaming into wakefulness through the "junction" of *turīyā*, the fourth state. Beginning with *nijānanda*, or personal bliss which leads to *nirānānda*, this experience culminates into *jagatānanda* or universal bliss.

The conversations that Alice Christenen, or "Mother Alice" as she is lovingly referred to at the Ashram, had with Ishwarswaroop Swami Lakshman Joo when she came all the way from Canada to study Kashmir Shaivism at his feet are extremely popular with the devotees of Swami Ji. We are sure our readers will find them of great interest as they provide many illuminating insights into Swami Ji's life as well as various aspects of Kashmir Shaiva philosophy. We are therefore featuring these again in parts in Malini, starting from this issue.

We are also presenting to our readers a valuable article titled 'The Divine Mother in Kashmir Shaivism'. Written by George Vanden Bareslaar, a close disciple of Swami Ji, this well researched article based on his teachings makes profound reading. There is much more of interest for a reader of Kashmir Shaivism in the Hindi section of the magazine.

Jai Gurudev!

मुख्य संपादक की ओर से

कश्मीर शैव मत के चिंतन और साधना पक्षों को ईश्वरस्वरूप स्वामी लक्ष्मणजू की देन विलक्षण है। इस मत की अध्यात्मिक, दार्शनिक और कर्मकाण्डीय परंपराओं को अपने घेरे में समेटता हुआ उनके व्याख्या–विश्लेषण से संबन्धित उनका कार्य इतना विस्तृत और गहन अंतर्दृष्टिपूर्ण रहा है कि सहज की अभिनवगुप्तपादाचार्य की महान प्रतिभा का स्मरण कराता है जिन्होंने शैवागम की विभिन्न धाराओं को अपनी प्रखर अद्वयवादी दृष्टि के अनुरूप एक समन्वित रूप दिया। शैवद्वयवाद का शायद की ऐसा कोई महत्वपूर्ण ग्रंथ नहीं जिसे उन्होंने अपने अनुभव के आधार पर आधिकारिक रूप से व्याख्यायित नहीं किया। उनके कुछ समर्पित शिष्यों के गहन परिश्रम के फलस्वरूप आज यह बहुमूल्य थाती हमें उपलब्ध है। उनके मूल्यवान रहस्योद्‌घाटनों के स्वर्णकणों को मालिनी में भी बटोरते हुए अत्यंत हर्ष का अनुभव करते हैं।

भगवद्‌गीता की आचार्य अभिनवगुप्त द्वारा कश्मीर शैव दर्शन के प्रकाश में की गई व्याख्या का स्वामी जी द्वारा व्याख्यानों में किए गए अर्थ–निरूपण को तो हम मालिनी में प्रकाशित कर ही रहे हैं। उसी श्रृंखला को आगे बढ़ाते हुए भगवद्‌गीता के दूसरे अध्याय के आस्तित्व और अनस्तित्व संबंधी कुछ अत्यंत महत्वपूर्ण श्लोकों का स्वामी जी द्वारा किया गया विश्लेषण इस अंक में भी प्रस्तुत है। इस अंक का एक और दुर्लभ आकर्षण है आचार्य अभिनव के ग्रंथरत्न तंत्रालोक के प्रथम आह्नीक के कुछ श्लोकों का स्वामीलक्ष्मणजू कृत हिन्दी अनुवाद। इस अनुवाद का श्रीगणेश स्वामी जी ने १६६६ में पौष कृष्ण दशमी को किया था। वही दिन जब आचार्य अभिनव ने अपने सुप्रसिद्ध भैरव स्तोत्र की रचना की थी। पर किन्हीं कारणों से स्वामी जी केवल ४५ श्लोकों का ही अनुवाद पूरा कर पाए। अत्यंत सुंदर हिंदी में किया गया उनके अनुवाद को जिसके द्वारा उन्होंने तंत्रालोक की कई निगूढ़ बातों पर अपने अद्वितीय ढंग से प्रकाश डाला था, ईश्वर आश्रम ने १६६५ में स्वामी जी के ही अपने हस्तलेख में प्रकाशित किया। उनके आशीर्वाद के रूप में अब हम मालिनी में भी यह अनुवाद दो भागों में प्रकाशित कर रहे हैं।

स्वामी जी के एक अन्य दुर्लभ प्रवचन के कुछ अंशों को भी इस अंक में प्रस्तुत करते हुए हमें हर्ष हो रहा है जो शैव योगियों द्वारा अनुभूत दिव्य आनंद की सात अवस्थाओं के विषय में है। इस आनंद योग का त्रिक मत के साधना पक्ष में अपना एक विशिष्ट स्थान है। आनंद की इन सात अवस्थाओं के स्वामी लक्ष्मणजू द्वारा किए गए वर्णन और व्याख्या की सबसे बड़ी विशेषता यह है कि यह उनके निजी अनुभव पर आधारित है, इस गहरे रहस्यानुभ का ऐसा विस्तृत विवरण केवल वे ही दे सकते है। जागृति, स्वप्न, सुषुप्ति के अनंतरतुरीयावस्था में ही सात अवस्थाओं के क्रम को पार कर साधक को साधना के परम लक्ष्य की उपलब्धि हो सकती है। इस अनुभव क्रम का आरंभ निजानंद से होकर उसकी परिणति जगदानंद में होती है।

एलिस क्रिस्टेनटेन, जिन्हें आश्रम में सब शिष्य और अनुयायी स्नेहवश 'मदर एलिस' कहकर पुकारते हैं, स्वामी जी के चरणों में कश्मीर शैव दर्शन का ज्ञान प्राप्त करते के लिए सुदूर कनाडा से चली आई थीं। स्वामी जी के साथ हुई उनकी लंबी बातचीत 'कन्वरसेशन्स विद स्वामी लक्ष्मणजू' शीर्षक से पुस्तकाकार प्रकाशित हुई और स्वामी जी के शिष्यों–अनुयायियों में बहुत की लोकप्रिय हुई। बातचीत में स्वामी जी के जीवन के अनेक रहस्यों के उद्‌घाटन के साथ–साथ शैवदर्शन के कुछ निगूढ़ सत्यों पर भी प्रकाश पड़ता है। इसे हम मालिनी में प्रस्तुत अंक में इस विश्वास के साथ पुनः प्रकाशित कर रहे हैं कि यह पाठकों को विशेष रूप से रोचक लगेगी।

जार्ज वैडेन बारेसेलार स्वामी लक्ष्मणजू के निकटतम शिष्यों में है। 'द डिवाइन मदर इन कश्मीर शैविज़्म' उनका एक विश्लेषणात्मक और शोधपूर्ण लेख है। विशेष रूप से पठनीय इस गंभीर और महत्वपूर्ण लेख को हम इस अंक में पाठकों के लाभार्थ दे रहे हैं। अंक के हिंदी अनुभाग में शैव दर्शन के अध्येताओं के लिए और भी बहुत–सी रोचक और पठनीय सामग्री प्रस्तुत है।

जय गुरुदेव!

Bhagavad Gita

In the Light of Kashmir Shaivism

Revealed by Swami Lakshmanjoo

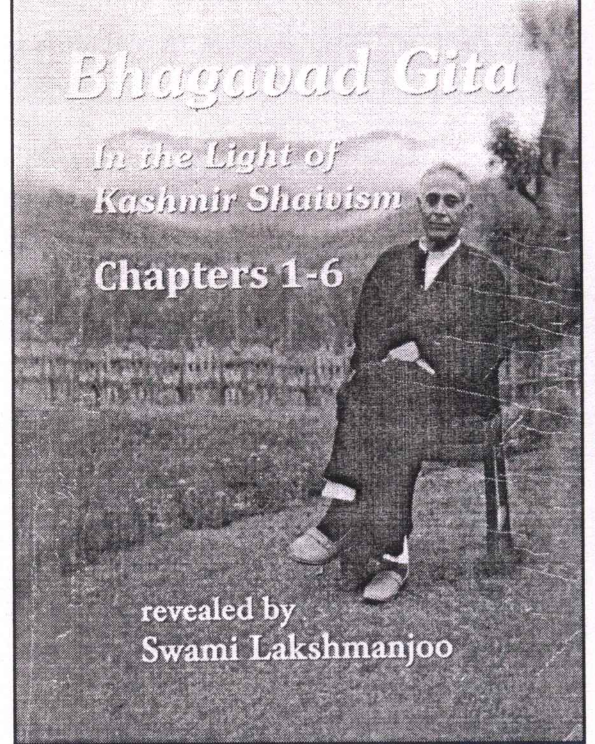
(continued from the previous issue)

Chapter 2 (Part-2)

नैनं छिन्दन्ति शास्त्राणि नैनं दहति पावकः।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ।।24।।
अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च।
नित्यः सर्वघतः स्थाणुरचलोऽयं सनातनः।।25।।
अवयक्तोऽयमचिन्त्योऽयमविपकार्योऽयमुच्यते।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि।।26।।
अथवैनं नित्यजातं नित्यं वा मन्यसे मृतम्।
तथापि त्वं महाबाहे नैनं शोचितुमार्हसि।।27।।

nainaṁ chindanti śastrāṇi nainaṁ, dahati pāvakaḥ/
na cainaṁ kledayantyāpo na śoṣayati mārutaḥ//24//
acchedyo 'yamadāhyo 'yamakledyo 'śoṣya eva ca/
nityaḥ sarvagataḥ sthāṇuracalo'yaṁ sanātanaḥ//25//
avyakto 'yamacintyo 'yamavikāryo 'yamucyate/
tasmādevaṁ viditvainaṁ nānuśocitumarhasi//26//[1]

[Verse 27 not recited]



Nainaṁ chindanti śastrāṇi, these weapons they cannot cut this *ātma* into pieces. If you cut the body into pieces, *ātma* cannot be cut by these hatchets and saws and whatever it is. *Nainaṁ dahati pāvahaḥ*, fire cannot burn it, fire cannot burn this *ātma*. *Na cainaṁ kledayaniyāpa* when we leave body in water it swells, it becomes very big; in the same way *ātma* cannot become big. *Na śoṣayati mārutaḥ*, *vayu*, wind cannot dry it. *Acchedyo'yam*, it is not being cut, *adāhyo'yam* it is not being burned, *akledyo* it is not becoming swollen, *aśoṣya eva ca* it is not to be grieved on.

Eternal, all-pervading, *sthāṇur* (*sthāṇur* means without any change), changeless, *acala* he does not move from his reality of God-consciousness, *sanātana* and it is absolutely eternal. It is more than one thousand years old, and more than one *lakh* [100,000] years old, more than that. You can't imagine how old he is. And how young he is. He is the oldest being ever we have in this world. So we are lucky to have that great Lord, the oldest one. And nobody can kill it; nobody can do it any harm. He is older than the oldest. Whatever old you can imagine it is older than that. *Sanātana* and it is always one, changeless.

So you must possess that kind of wisdom so that you become also one with it. Because everybody has the right to get that, possess that ...

Possess that what?

1. "O Arjuna! If you think this soul is always dying and always getting birth, still then, why should you repent? You can't change this wheel, this circle, by repenting on this." Bhagavad Gītā, USF archive.

DENISE: Awareness of their *ātma?*

SWAMIJI: Awareness not!

... possess that Being. Not awareness, it is not only awareness.

DENISE: But everybody has that opportunity ...

SWAMIJI: Everybody has.

DENISE: ... they just ignore it.

SWAMIJI: Yes.

DENISE: I mean to posses it, to have that.

SWAMIJI: But they are ignorant because they are ignorant, they don't know. They are misguided. They are misguided by their own limitation.

DENISE: So it's knowledge.

SWAMIJI: It is full knowledge. They have got capacity of full knowledge, which they have ignored because of their ignorance.

Everybody is possessing that full knowledge.

So this way, if you think this way, why should you give place for grief? Where is the place for grief to come? Why should grief be allowed? You should not allow any grief.

"What shall I do? What shall I ... ?"

Go on kill them! They won't be killed.

There is one alternate process, I will explain to you, O Arjuna.

This is in 28th *śloka.*

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ।।28।।

jātasya hi dhruvo mṛityurdhruvaṁ janma mṛitasya ca/
tasmādaparihārye 'rthe na tvaṁ śocitumarhasi //28//

One who has been born he has to die (if this way also [you'll explain], one who is born he has to die. And one who is dead he will be born again. So you can't change this chain of the world, you can't change this chain of the world. Why should you allow grief in your consciousness? Remain quite happy.

No, if that person who is born, he has to die. Well and good. Then who is dead he has to be born. Why should you pound your head for that thing? (laughs) It will happen. Still it will happen. If you pound your head it will happen. If you don't pound your head, if you laugh ...

Utpaladeva has said (Śivastotravali 16th chapter):

jaiyanto 'pi hasantyete jitā api hasanti ca /
bhavadbhaktisudhāpānamattāḥ ke 'pyeua ye prabho // 16.3

Jaiyanto'pi hasantyete, if they conquer they laugh; if they are conquered by others they laugh. This is the way of your devotees, O Lord. Your devotees are such: when they are conquered by people they laugh; when they conquer others they laugh. Why should they allow any grief to remain in their consciousness? They laugh in both ways.

This is Utpalastotravali.

Jaiyanio'pi hasantyete jitā api hasanti ca ... if you tell them you are defeated in this world they laugh. If you tell them you are conquered they laugh. (laughs) They laugh in both ways. They are always fine.

Another *śloka*, 29th of this chapter.

अवयक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ।।29।।

avyaktādīni bhūtāni vyaktamadhyṁni bhārata/
avyaktanidhanānyeva tatra kā paridevanā //29//

Now Arjuna I will tell you another secret of Śaivism, the reality (I mean not Śaivism, reality).

Avyaktādīni bhūtāni, these souls were, in the beginning, they were not [manifest], they where in the background–*avyaktā. Avyaktā* means they were not being created ...

JOHN: Manifested.

SWAMIJI: ... they were not manifested. *Vyakta madhyāni bhārata*, and in the middle span of this world they have appeared.

Before your birth you were nowhere. If you see, if you go to the depth of this; that before your birth you were nowhere. And when you appeared, when you were born, up to the point of death,

(after all, you have to leave this body, after death, after 1000 years you may die, but you have to die), in this span of time this is actually one way of your being.

Āvyakta nidhanānyeva, when you die you are again nowhere to be seen after death. *Tatra kā paridevanā*, where you should pound your head? You should pound your head when you have got *vikāra*. *Vikāra* means from your birth up to your death. You should pound your head for this period, not the origin of this. Origin is nowhere.

Do you understand?

Originally you were not at all existing; in the end you are not at all existing; in the middle you were existing. And it was false notion that you were existing. It was just change. Where should you weep? You should weep in this course. She is born and she will die, go on beating your head. (laughs)

Actually *ātma* is *nitya*, eternal, he is neither born nor he dies.

But who can realize this *ātma*?

He says in 30th *śloka*.

आश्चर्यवत्पश्यति कश्चिदेन–माश्चर्यवद्वदति तथैनमन्यः।
आश्चर्यवच्चैनून्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ।।30।।

āścaryavatpaśyati kaścadenam-
āścaryavadvadati tathinamanyaḥ /
āścaryavaccainamanyaḥ śrinoti
śrutvāpyenaṁ veda na caiva kaścit //30//

At least one in one million persons, somebody who is fortunate, he experiences this state of Being of Bhairava in his own way. As Parabhairava.

For instance, how I have become Parabhairava?

DENISE: You always were Parabhairava.

SWAMIJI: You were always Parabhairava also! Why don't you become Parabhairava? You can't deny, Parabhairava is everywhere, you can't deny that you are not Parabhairava.

So even [out of] thousands and one million people, somebody who is fortunate, he experiences the state of Parabhairava.

JOHN: Why only one?

SWAMIJI: Huh?

DENISE: *Śaktipāta* isn't it?

SWAMIJI: *Śaktipāta-tīvra tīvra śaktipāta.*[2] When *tīvra tīvra śahtipāta* comes, bas! He makes you anew; you are born anew.

JOHN: Why so few?

SWAMIJI: Why so few?-There is only one! There is only one pervading in each and every corner of world. It is all one. But you have forgotten that, you have forgotten your nature.

JOHN: But why does he reveal himself only in one?

SWAMIJI: It is your own play ... it is your own play. When you withdraw this play you'll become the same. It is your will that you don't want to reside in ...

JONATHAN: How do we do that? How do we withdraw that play?

SWAMIJI: Why should you withdraw? (laughs) Why should you withdraw? As long as you don't withdraw, don't withdraw. It won't go anywhere.

DENISE: How do you withdraw ... how, how?

SWAMIJI: It is there. (Clapping hands, laughing)

DENISE: There must be a way ... I don't think there's a way?

If *śaktipāta* comes from above then how can we do anything?

Doesn't it come from above?

SWAMIJI: It comes from bottom also. It comes from bottom also not above. He is not above only in the one hundred and eighteen worlds. He is in the bottom also, he is in the center also. He is everywhere, *śaktipāta* is everywhere.

So, *āścaryavat paśyati kaścadenam, kaścad* in one thousand millions, some fortunate person understands and realizes the nature of his nature–Parabhairava.

Āścaryavad vadati tathainam anyaḥ, in the same way that person who has realized this, he explains that I have understood this way. He explains this to his kiths and kins, who is his fast

2. Tīvra tīvra śaktipāta means the most intense form of grace. See Swamiji Lakshmanjoo - Kashmir Shaivism, The Secret Supreme 10.66.

friend, he explains this, and that person, his fast friend, cannot understand it. He cannot understand it, what he is barking.

Āścaryavat caiman anyaḥ śriṇoti, the other person whom he reveals that nature of his being, he also is astonished, he says: "What is he doing? What is he talking? I think he is mad!"

Śrutvāpyenaṁ veda na caiva kaścit, by mere hearing nobody can understand him.

JONATHAN: But you also said, Swamjī, that your master can give rise just by explaining something. Isn't that true? You said by hearing if your master tells you something at the correct time, then that person will get rise.

SWAMIJI: Actually masters are disciples–really masters are disciples! When there is a disciple then there is a master. Without a disciple there won't be a master. Master cannot exist without a disciple. When there is *pakkā* [first class] disciple, then there is master. Otherwise ...

This is the theory of our Śaivism: that, when you are initiated by your real master, and when you have grasped his philosophy, then you'll see him always in your dream. Each and every night you will see him near your pillow; near your pillow you will see him.

This is the one indication.

And the time will come you will see me near your pillow, when you understand this theory of mine. Then you should come to know that you have become mine, you have become myself.

But there is no distance. Distance is just twinkling, twinkling, twinkling ... What is?

JOHN: Twinkling of the eye?

SWAMIJI: Yes.

. . . twinkling of eye, bas! It is not this much distance. (Swamiji demonstrates.) Bas! There is no distance, just vibration. It is vibration. There is no breath, there is nothing, there is just vibration.

However you can't understand it at this critical moment.

Let us leave it to Abhinavagupta.

When it is understood you'll not know, you won't say that you have understood. When you have understood, actually understood, you won't say, "I have understood."

Avijñātaṁ vijñānataṁ vijñātaṁ avijñānataṁ //

Kena Upaniṣad 2.3

Those who say, "I have understood the reality of Parabhairava," they have not understood. Those who say, "1 have not understood the reality of Parabhairava," they have actually understood.

For instance if you just plunge, jump in water, and take hold of those bushes on the shore, and those bushes also are uprooted and you fall down. There is no way out. When you have lost all confidence then you are ... some, another incarnation comes and takes you up. That 's *śaktipāta*, when you have lost all the hope.

Draupadi when she was, she was ...

DENISE: Disrobed.

SWAMIJI: ... disrobed, as long as she was holding with this ...

[Swamiji indicates she was holding her sari with her mouth.]

... Lord Kṛiṣṇa, she was calling Lord Kṛiṣṇa, "come and help me". But at the same time she was holding this sari with ...

JONATHAN: Her mouth.

SWAMIJI: But he didn't come. He said no, she has got faith that I will hide myself. Then when she lost all courage, she left it, she left it open, and then Lord Kṛiṣṇa appeared and gave tremendous amount of dhotis and she would never be undressed. And it was a miracle.

There, that was the real time of *śaktipāta*.

JOHN: So there must be unconditional surrender.

SWAMIJI: Unconditional surrender, *bas*! When there is unconditional surrender, bas! You are one with Lord. There is not this much difference between you and Parabhairava. Parabhairava is you and you are Parabhairava. Or, in brief words, there is only one Parabhairava.

देही नित्यमवध्योऽयं देहे सर्वस्य भारत।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ।।31।।

dehī nityamavadhyo 'yaṁ dehe sarvasya bhārata/
tasmātsarvāṇi bhūtāni na tvaṁ śocitumarhasi //31//

Dehī–dehī means who has occupied the body, i.e. the *ātma*, the soul who has occupied the body (no matter if this body is held by ignorant people or filled with knowledge, those people), this body holder does not vanish at all. In the same way, all individuals are like that–elevated and non-elevated.

Why should you then accept grief for your Self? Your Self is always un-perishable.

If you think (another *śloka*), if you think that your, what is your duty.

> स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
> धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ।32 ।
> *svadharmamapi cāvekṣya na vikampitumarhasi /*
> *dharmyāddhi yuddhācchreyo 'nyatkṣatriyasya navidyate //32//*

You are *kṣatriya*, you are warrior, if you look at your duty, what is your duty–you are warrior. So you should not get in a fix, "Why should I [fight)?" Your work is to fight, you are a warrior, you are not a *brahmin*. For a *kṣatriya* only your duty is to mix with war, so that everybody is calmed down.

If you go to this depth also, that after death what will happen, if I am killed in this war; in this battlefield if I am killed, or if I win these kiths and kins?

> यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।
> सुकृतात्क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ।33 । ।
> *yadṛicchayā copapannaṁ [khargadvāramapāvṛitam /*
> *sukṛitātkṣatriyāḥ pārtha labhante yuddhamīdṛiśam] //33//*

Automatically, *svarga dvāram*, heaven is waiting for you. If you die you will just rise in heaven. If you win you will be king of this whole area. It is a great boon that you have got this golden opportunity to fight. Both ways you have got success: if you are killed you'll go to heaven, if you are riot killed you'll be king, you'll, you'll be, you'll...

DENISE: Rule.

SWAMIJI: ... you'll rule nicely.

And this theory I told you, [those] who are not filled with knowledge of Bhairava, *bodha bhairava*, who are just worldly people, for those worldly people it is best to fight. Either be killed and go to heaven, or win and be the ruler of this whole area.

And what to speak of that person who is my disciple, and [in] whom I insert knowledge of Parabhairava, supreme Bhairava.

Yadbhayāt, (34th śloka) ...

yadbhayāt bhavān yuddyāt nivarteta,

[comm. intro 34]

If at all you think that I'll walk out, I won't fight with them, ...

tadeva śataśākhamupanipatiṣyati bhavata [ityāha]

. . . you will have to fight. This is destined that you have to fight. You cannot walk out from this. You are caught, you have to fight. It is my will that you'll fight. If you don't fight what will happen?

Thirty-fourth *śloka*.

> अथ चेत्त्वमिमं धर्म्यं संङ्ग्रामं न करिष्यसि ।
> ततः स्वधर्मं च हित्वा पापमवाप्स्यसि ।।34 ।।
> *atha cettvamimaṁ dharmyaṁ saṅgrāmaṁ na kariṣyasi /*
> *tataḥ svadharmaṁ kīrtiṁ ca hitvā pāpamavāpsyasi //34//*

If at all you won't fight, for instance for two minutes, say that you won't fight, then everybody will give you bad names, "that he wants to quit from this because of threat."

JONATHAN: He is a coward.

SWAMIJI: "He is a coward." And nobody will say this, what is the truth in your mind, that you don't want to kill your kiths and kins. Nobody will say that. Everybody will say, "that he is a coward and he does not want to fight." So you will be defamed before your kiths and kins.

> अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
> संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ।।35 ।।
> *akīrti cāpi bhūtāni kathayiṣyanti te'vyayām /*
> *sambhāvitasya cākīrtirmaraṇādatiricyate //35//*

[not recited]

Sambhāvita, they were afraid of you, always they have been afraid of you, because they thought that, "Arjuna is supported by Lord Kṛiṣṇa and he will kill us." And afterwards they will think that he is coward, he was not that type. And it is better for you to die and take poison and finish your body.

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम ।।36।।
bhayādraṇāduparataṁ mansyante tvām mahārathāḥ/
yeṣāṁ ca tvaṁ bahumato bhūtvā yāsyasi lāghavam //36//

[Not recited]

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ।37।
avācyavādāmśca bahūnvadiṣyanti tavāhitāḥ/
nindantastava sāmarthyaṁ tato duḥkhataraṁ nu kim //37//

Many amongst your kiths and kins, if you don't fight with them, *avācyavādāmśca bahūnvadiṣyanti*, they will say, they will only think that, "you have been a coward and you are afraid of fighting with us." And they will know that you have no *sāmarthya*, you have no power; you are powerless. *Tato duḥkhataraṁ nu kim*, tell me what will happen next for you which is unbearable pain for you. It will remain for your dynasty afterwards.

"Oh, that was ... he was very coward! He ran away from that battlefield." Nobody will think that he had compassion for us. Nobody will think that.

So fight and if you at all die you will be sentenced to heaven, if you don't die you will win and you will be king.

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्य से महीम् ।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ।।38।।
hato vā prāpsyasi svargaṁ jitvā vā bhokṣyase mahīm/
tasmāduttiṣṭha kaunteya yuddhāya kṛtaniścayaḥ //38// [Not recited]

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्य सि ।।39।।
sukhaduḥkhe same kṛitvā lābhālābhau jayājayau/
tato yuddhāuya yujyasva naivaṁ pāpamavāpsyasi /39//

Now I will tell you some trick of knowledge–knowledge of Parabhairava-because you are my disciple.

Lord Kṛiṣṇa says to him: *Sukha* and *duḥkha*, pain and pleasure, *lābha*, gain and loss [*alābha*], victory and defeat, think it in the same way, in the same manner. If there is victory, that is okay; if there is not victory, that is okay. If there is *suhkha*, pleasure, okay, if there is pain, okay, he doesn't mind.

Tato yuddhāya yujyaso, then you go on fighting. *Naivaṁ pāpam avāpsyasi*, then there will be no *sparśa* of any *pāpa*, of any sin, sinful act. No sinful act will have courage to stand before you, against you, because you are Bhairava then.

एषा तेऽभिहिता संख्ये बुद्धि र्योगे त्विमां शृणु ।
बुद्धया युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ।।40।।
eṣā te'bhihitā sāṅkhye buddhiryoge tvimāṁ śṛiṇu/
buddhyā yukto yayā pārtha karmabandhaṁ prahāsyasi //40//

This is knowledge which 1 have placed before you, it is knowledge of complete *jñāna* of yourself. All bondage of your actions, whatever actions you do in this life will have no effect at all. They won't bear any fruit, good or bad. You will be just free from your actions. Your actions will have no power to subside your consciousness. Your consciousness will be clear throughout.

These actions actually they are *jaḍa*, they are, ...

Innate [inert] or ... ?

JOHN: Non-living, inanimate, *jaḍa* .

SWAMIJI: *Jaḍa*, yes .

. . . they are, actions are *jaḍa*. How can actions work before active person who is with *cetana*, who is conscious? [If] you are always conscious, actions who are *jaḍa*, they'll have no effect on you, they'll bear nothing. If you kill the

whole world you won't be caught.

Only there is one thing, *yasa nāham kṛo bhāva*, you should not keep it in your mind that, "I have done this."

Say, "This was to happen, it has been done."

"I have not done it!".

"It is the way of *prakṛtī* that it is being done. I have nothing to do with this, I am absolutely free from this ...

DENISE: Action.

SWAMIJI: ... action. If he kills this whole universe he has not killed and he won't be caught. He is just like Bhairava.

नेहातिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ।।41।।

nehātikramanāśo' sti pratyavāyo na vidyate /
svalpamapyasya dharmasya trāyate mahato bhayāt //41//

asyāṁ buddhau atikrameṇa - aparādhena pramādena nāśo na bhavati- pramādasyābhāvāt /
[comm. not recited]

And this kind of knowledge, if you possess this kind of knowledge of being supreme, far above than your actions, (actions are *jaḍa*, actions have no voice before you), there will be no fear for you at all in this world. Because there is no *pramāda*[3] if you are aware of God-consciousness what will action do? Action has no ...

JOHN: No life, no consciousness.

SWAMIJI: ... no life, no consciousness. So this kind of knowledge of truth it is just like this. For instance you put a big frying pan (you know where those big ...)

JOHN: Krāy.

SWAMIJI: ... krāy?), and you put mustard oil in it, fill it, and it is so bubbling, very hot; and if you have got *śrikhandahanena*, if you put two or three drops of that actual (that *śrikhandahanena* means that real sandal oil, not sandal oil which is–some sandalwood is touch–sandalwood, from that, which oil is produced, that won't work) real sandalwood, real sandalwood–where there are snakes around it, that is sandalwood–if that sandal oil, two or three drops, you pour in that ...

DENISE: Oil.

SWAMIJI: ... in that oil, burning oil, you can dip your arm in it and it won't burn. It will be so cold at once.

Just like that, if you have got knowledge of God-consciousness then actions will have no existence; actions will have no power to work out. Actions will be dead, all your actions.

So be like that!

evamanyā svalpayāpi yogabuddhyā mahāblayam saṁsārarūpam vinaśyati
[comm.]

The great threat of the world and repeated births and death, this threat is vanished altogether, for good

व्यवसायात्मिका बुद्धिरेकैव कुरुनन्दन।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ।।42।।

uvyavasāpātmikā buddhirekaiva Kurunandana/
bahuśākhā hyanantāśca buddhayo' vyavasāyinām //42//

O Arjuna, this knowledge of *vyavasā* (*vyavasāya* means knowledge of truth; knowledge of being supreme, one with God), this is only one. This knowledge is only one. And others, they have got many branches; other knowledge, of worldly knowledge, they have got many branches, and it has no end. So possess that one knowledge, supreme knowledge, then everything will be okay.

यामिमां पुष्पितां वाचं प्रवदन्त्य विपश्चितः ।
वेदवादपराः पार्थ नान्यदस्तीतिवादिनः ।।43।।
कामात्मानः स्वर्गपरा जन्मकर्मफलेप्सवः।
क्रियाविशेषबहुला भोगैश्वर्यगतीः प्रति ।।44।।
भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम्।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते।।45।।

yāmimāṁ puṣpitāṁ vācaṁ pravadant- yavipaścitaḥ /
vedavādaparāḥ pārtha nānyadastīt- ivādinaḥ//43//
kāmātmānaḥ khargaparā janmakarma-

3. Lack of awareness.

phalepsavaḥ/
triyāviśeṣabahulā bhogaiśvaryagatīḥ prati//44//
bhogaiśvaryaprasaktānāṁ tayāpahṛitaetasām/
vyavasāyātmikā buddhiḥ samādhau na viddhīyate //45//

[not recited]

There are some people that like to remain away from God by their own will. By the sweet will of God there are some people who don't want to remain with God. They want to remain away, away from God. And it is his sweet will.

Because they want to enjoy worldly ...

JOHN: Pleasures.

SWAMIJI: ... to get involved in worldly matters. This is also his will. They want to live in this world to enjoy worldly pleasures. And afterwards they want to go to heaven, not to get liberated from repeated birth and deaths. It is their will. This way also is the grace of God for them, because they don't want, they don't want grace of God. They want to live in this world away from God–consciousness.

Those people are not fit for *samādhi*; those people are not fit for *samādhi* by the grace of God. So they don't maintain *samādhi* at all, they don't like *samādhi*, Why should they like! Although they know there is God, but they are not *api na samādhiyogyaḥ*, they are not fit for *samādhi*, they are not fit for achieving the reality of God consciousness.

... So for you, as you are my own soul, you are inseparable from my soul, O Arjuna, I give you *āshīrvād*, I bestow *āshīrvād* to you.

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन।
traiguṇyaviṣayā vedā nistraiguṇyo bhavārjuna/

Vedās, all four *Vedās*, they are not away from *sāttvaguṇa*, *rājoguṇa* and *tāmoguṇa*. *Sāttvaguṇa*, *rājoguṇa* and *tāmoguṇa* is in *Vedās* existing. You possess *Vedās* but not with *guṇas*. You remain away from three *guṇas*.

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम अत्मवान् ।।46।।
nirdvandvo nityasattvastho niryogakṣema ātmavān //46//

You remain fixed, focused, in your own God–consciousness always, then you are a real Vedāntist, .

Vedās means *śāstra*.

Vedās are for those people who are above the three *guṇas*, *Vedās* direct them towards God-consciousness.

JOHN: The Vedas.

SWAMIJI: Yes, Vedas. Vedas means all *śāstras*.

यावानर्थ उदपाने सर्वतः संप्लुतोदके।
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ।।47।।
yāvānartha udapāne sarvataḥ saṁplutodake/
tāvānsarveṣu vedeṣu brāhmaṇasya vijānataḥ //47//

The person who is focused in his own *dharma*, in his own duty, just as you have to do, *parimitādapi veda bhāṣitāt kāryam*, as you are before me, whatever I tell you this is *Vedā*, this is *Vedā* for you. Books are not *Vedā*. *Vedās* are something you learn from your master. Those are *Vedās*.

कर्मण्यस्त्वधिकारस्ते मा फलेषु कदाचन।
मा कर्मफलहेतुर्भुर्मा ते सङ्गोऽस्त्व कर्मणि ।।48।।
karmaṇyastvadhikāraste mā phaleṣu kadācana/
mā karmaphalaheturbhūrmā te saṅgo' stvakarmaṇi //48//

[Not recited]

You do your actions, *karmaṇyastvādhikāraste*, you do always your actions. Don't be idle; don't remain idle. But don't desire for any fruit from action. Go on doing whatever you like to do, you go on doing. [But) don't crave for its fruit; don't crave for its fruit. And don't be attached to actions.

When you do your work and you don't ask for its fruit, that is knowledge; that is ... real Bhairava knowledge will come.

Yadaprārthyamānam phalaṁ tat jñānam

[comm.] when you don't ask for any fruit from your actions that is knowledge, knowledge will be at your disposal. Knowledge means knowledge of Parabhairava.

If you think that, "how will knowledge of Parabhairava come also, if you don't ask for anything," that is your ghost making a nest in your heart, "that I won't act!"

You have to act. You do actions and don't ask its fruits. Don't be attached to your any actions.

योगस्थः कुरु कर्माणि संड्ग त्यक्त्वा धनंजय।
सिद्य सिद्योः समो भूत्वासमत्वं योग उच्यते ।49।।
yogasthaḥ kuru karmāṇi saṇgaṁ tyaktvā Dhanañjaya/
siddhyasiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate //49//

If you get fruits well and good, if you don't get fruits well and good–be the same. Be the same in its fruit–bearing. Whatever fruit it bears be peaceful in your own nature.

यस्य सर्वे समारम्भा निराशीर्बन्धना स्त्विह।
त्यागे यस्य हुतं सर्व स त्यागी स च बुद्धिमान।।50।।
yasya sarve samārambhā nirāśīrbandhanāstviha/
tyāge yasya hutaṁ sarvaṁ sa tyāgī sa ca buddhimān //50//

[not recited in full]

You must have *tyāga* (*tyāga*, renunciation). Renunciation does not mean to leave the whole worldly activities and go to forest and dense wood and perform penance. That is not renunciation. Renunciation is whatever you do, whatever action you do, don't care for its fruit. It may bear fruit or it may not bear fruit, I will act!.

[Swamiji accidentally catches the microphone cable.]

It is finished?

दूरेण हयावरं कर्म बुद्धि योगाद्धनन्जय।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ।।51।।
dūreṇa hyavaraṁ karma buddhiyogāddhanañjaya/
buddhau śaraṇamanviccha kṛipaṇāḥ phalahetavaḥ //51//

[not recited]

buddhiyogātkila hetoravaraṁduṣṭaphalaṁ riktaṁ karma dūrībhavati/ atastādṛiśyāṁ buddhau śaraṇamanviccha-prārthayasva, yena sā buddhirlabhyate [comm.]

You should crave for that *buddhi*, that knowledge.

बुद्धियुक्तो जहातीमे उभे सुकृतदृष्कृते।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम्।।52।।
buddhiyukto jahātīme ubhe sukṛtaduṣkṛte/
tasmādyogāya yujyasva yogaḥ karmasu kauśalam //52//

[not recited]

The possessor of that great supreme knowledge, *jahātīme ubhe sukṛtaduṣkṛte*, he does not . . . if he does good actions, those good action won't bear fruit for him. If he does bad actions, those bad actions won't bear fruit for him. He will be a yogi (yogi means who is melted and attached to God-consciousness for good–that is all)! This is the greatest trick in this life to get the state of Bhairava automatically. It is automatic Bhairava; automatic Bhairava without doing anything.

And those fortunate persons who have maintained this trick in all their actions and non-actions, they are focused to that supreme God consciousness where they are placed in the supreme state of Bhairava, and they become one with Parabhairava.

When this happens to you, by the grace of God, and by the grace of your master, then you'll lose interest in hearing good lessons from your master. You'll lose interest in that. You won't like to hear from anybody to teach you. Because you are already taught, you already are filled with knowledge. This you'll lose. Interest in hearing some good lessons from your great masters, that you'll lose. You won't have that interest afterwards because you will be focused in your

own nature, why should you hear from others? You are hearing your own voice, always.

Do you understand?

JOHN: You don't need to have any outside help, because you already have all ...

SWAMIJI:

कर्मजं बुद्धियुक्ता हि फलं त्यत्तवा मनीषिणः।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्य नामयम् ।।53।।

यदा ते मोहकलिलं बुद्धि र्व्यतितिरिष्यति।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुत्स्य च।।54।।

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चिता।
समाधवचला बुद्धिस्तदा योगमवाप्स्य सि।।55।।

karmajaṁ buddhiyuktā hi phalaṁ tyaktvā manīṣiṇaḥ/
janmabandhavinirmuktāḥ padaṁ gacchantyanāmayaṁ //53//

yadā te mohakalilaṁ buddhirvyatitariṣyati/
tadā gantāsi nirvedaṁ śrotavyasya śrutasya ca //54//

śrutivipratipannā te yadā sthāsyati niścitā/
samādhāvacalā buddhistadā yogamavāpsyasi //55//

[not recited]

You'll have *vairāga, śrotavyasya śrutasya ca* (verse 54), whatever you have read in the past, and whatever you had in your mind to read in the future, both things vanish altogether from your mind. You ignore what you have read in the past, and you don't crave for anything to derive from others, any ....

DENISE: Lessons.

SWAMIJI: ... any lessons. Then you are likely to get focused in the state of Bhairava where there is nothing to be done.

JOHN: Wouldn't you already be focused in that state?

SWAMIJI: Huh?

JOHN: If you don't need any outside help, aren't you already in that state?

SWAMIJI: What?

JOHN: You said, "then you would be likely to get that state", but if you don't need outside help aren't you already in that state?

SWAMIJI: You are already in that state. You are already in that state; there is no need to get outside things to fill your consciousness.

[To be continued]

Shrigurudev Vacanāmṛt

Lord Shiva is beyond love and hatred, or attachment and detachment, he is the same to all. He is just like the sun witnessing everything.

When there is intense love for Lord Shiva you must know that there is shaktipata.

In Kashmir Shaivism love and devotion arises from God's grace, it does not rise from your good actions.

Renunciation does not direct you towards God-consciousness, actually, attachment diverts you towards God-consciousness. When there is love and attachment it will carry you there, not renunciation.

Actual renunciation is when you renounce your body consciousness and get mixed in God-consuiousness.

The grace of God is present at all times, in all places.

Real Yoga in Action means doing all actions while maintaining a breakless contemplation of God.

Swami Lakshmanjoo

Conversations with
Swami Lakshmanjoo

– Alice Christenten –

Alice Christenten came all the way from Florida, USA, to Ishwar Ashram at Ishber, Srinagar to learn about Kashmir Shaivism at Ishwarswaroop Swami Lakshmanjoo's feet. The conversations that she had with the great Shaiva master provide many illuminating insights into his life as well as various aspects of Kashmir Shaiva philosophy and its praxis. We are grateful to Ms. Christensen for giving us the permission to use this material for the benefit of our readers.

1. THE ULTIMATE POINT OF SHAIVISM

ALICE: Swamiji, you know the word "saint" in the United States is a strange one – people don't understand it. What makes a saint? What makes you a saint?

LAKSHMANJOO : Because I live in that discipline – sainly discipline. I don't talk only. I live in saintly discipline, that is what makes them attached to me.

ALICE: And so a man whose people call him a saint then must represent the pinnacle of that way. Swamiji, one of the most important objections to Yoga in the United States, and it's becoming a big issue, is that Yoga is a religion.

LAKSHMANJOO : I told you last time, it is not.

ALICE: Yes, it is not, But being a saint in the Shaivite philosophy, you are always mentioning God, and the religious background of the West is going to say, if this is not religion, why is he talking this way?

LAKSHMANJOO : But, in fact, this Shaivism is not religion. It is just universal thought. And it is meant for every being who just wants to have it; everybody can have this thought. And this thought is to be developed and practised properly by everybody, without restriction of caste, creed, and color. So this is not religion. This is thought. And this thought can be adopted by everybody–Muslims, European, Western, Eastern – everybody. It is for human beings.



ALICE: Swamiji, what is the result of that steady directing of your thoughts – what is the pinnacle?

LAKSHMANJOO : The ultimate point is thoughtless point. You have to tread on the path of thought towards thoughtless point. Thoughtless point is the aim that we are to achieve.

ALICE: Could you say that would be silence?

LAKSHMANJOO: Yes, but this is not absolute silence. This is silence in movement. Steadiness in movement. Thought in thoughtless state.

ALICE: That would be an awareness of a thoughtless state, wouldn't it, Swamiji?

LAKSHMANJOO : So, it means that this whole universe is without thought. If we try to realize it, this will be thoughtless – nothing is in

movement. Although everything seems to be in movement, it is not moving.

ALICE: What makes it move them?

LAKSHMANJOO : It is one-pointed, it seems only.

ALICE : It *seems* to move

LAKSHMANJOO : Through ignorance. If you come to realize it properly, this movement will end in stability. There will be no movement. So this is unmoving movement, this whole universe, and that is God, that is God.

ALICE: Time changes, then, doesn't it, Swamiji?

LAKSHMANJOO : Time is only a collection of works. If there is no work to do, there is no time. If there is nowhere to go, there is no space. And space and time only exist when there are things to be done.

ALICE: So, it could be an invention of the mind?

LAKSHMANJOO: Yes.

ALICE: Swamiji, does this mean you are centering yourself?

LAKSHMANJOO : Yes, this is centering. This is real centering. I think you have read the book edited by Paul Reps. The fourth chapter, "Centering", is by me.

ALICE: Yes.

LAKSHMANJOO : That is the universal center situated between each and every movement. Between two thoughts, between two steps, between two talks, between two desires, between two acts, there is a center. And that center is to be focused upon with awareness. When you are focusing your mind towards that center, you will get entry in universal center – that movement, that rapid movement – which is not moving at all.

ALICE : And that then could be called God.

LAKSHMANJOO : That is God-consciousness.

ALICE : That would be God. Because yesterday you know, you said that God was just filled with joy and joy, and that realization would just be God to you.

LAKSHMANJOO : And then that supersexual joy will take place.

....

Now I want to explain here the various ways of saints whom I have met in my life. There was one saint, by doing his meditation, some saints become mad. But internally they are not mad. Externally they seem that they are mad. And some saints vomit blood. But internally they are fine. Externally they seem that they are not feeling well. Some saints, they remain always hungry, they want to eat. But internally, they are centered in their center of universal consciousness. And there are some same saints also who never become mad or become victim of any such thing in their lives. They also are same saints. So there are various types of saints, and we should not worry about these things. They come and go. We should worry only for one point, and that one point is just to centralize your consciousness in one-pointedness of God–consciousness.

....

ALICE: In the Shaivite philosophy, could you say that the final goal is union? What is the final goal of a Shaivite ?

LAKSHMANJOO : The final goal in Shaivite philosophy is when the individual unites with universal consciousness.

ALICE: And that universal consciousness...

LAKSHMANJOO : Is God.

ALICE: Is it in use all the time, Swamiji? Do you just have to look for it?

LAKSHMANJOO : No, universal consciousness you will find in each and every individual, but it is in the background, it is in the subsided state at this time. When you practice and meditate on some point explained by your master, then by and by this individuality vanishes in universality. And the time comes when universal consciousness rises in one's own body. And you experience that universal consciousness. And that is the state of God experienced. But experiencing that universal consciousness is not direct experience.

ALICE : How do you even know when you are even approaching something like that, Swamiji? What are your signposts on the road?

LAKSHMANJOO : Memory comes in you: " Oh, I was in universal consciousness already, previously, and I didn't know it." This is a sign of that experience. You feel, at the time of rising of that universal consciousness, you feel there is memory.

ALICE: As if you've been there before; as if you have felt that before.

LAKSHMANJOO: Yes.

....

LAKSHMANJOO : Nothing is lost and nothing is gained. It is really just play of our God.

ALICE : *Līlā.*

LAKSHMANJOO : *Līlā.* Coming down in universe and yet bounded with all these entanglements, and then again

ALICE : being free.

LAKSHMANJOO : Being free. This is only play, two–way play. And this occurs through his independent will, *swantantrya.* It is not called *māyā* from our Shaivite point of view ; it's called *swātantrya shakti*–independent will of Shiva. Vedantists call this *māyā* because they have not actually understood the way of *swātantrya shakti.* They say coming down was the wrong way, and going up was the right way. But it is not so. When you come down, it is divine. When you go up, it is also divine.

ALICE: So, life, then, is divine.

LAKSHMANJOO : Yes, everything is divine, Ignorance is divine. Knowledge is divine. If you actually understand the background of this, there is nothing to be got. It is why, at the time when we realize our own nature, in *samādhi* - when a Shaivite *sādhak* gets entry in *samādhi*, and realizes his nature, he feels that he was already this. This memory throbs in his brain that, "Oh, this state of my being was already possessed by me." Before also. So it was not lost.

ALICE : That's what you meant by recognition.

LAKSHMANJOO : Recognition, yes. Abhinavgupta's great-great-grand-master has kept his example for our understanding. When a girl is engaged to a boy, she loves him. Engagement is done. But the girl has not seen the boy yet. They don't meet. But by chance, this girl and boy, they go to some *tirtha*, and girl's and boy's family members are seated in that ground, say in Khirbhavani, Say, they are gathered here and girl's mother, father, and all family members are gathered here and they are seated. Sometimes they talk to each other. But the girl does not know that he is the boy meant for her.

But she has heard about his qualities, about his character, about his affection, about his tenderness, nobleness. Everything she has heard. She has seen also the boy there, but does not know that, "This is the boy I am going to be married to." But then the guru tells this girl, "Do you know, my daughter, he is the man you are going to be married to. He is the person of whom you are hearing."

Then what happens to her! Everything, all phases of all understanding change altogether. And she becomes divine. This happens when you get entry in *samadhi* and realize the situation of God. You understand that, " Oh, I had already known this".

ALICE : It was hidden.

LAKSHMANJOO : This is the secret of recognition, *pratyabhijñyā.*

ALICE: That's really true. It's living expression. It *does* take expression.

LAKSHMANJOO : Because the former attitude of that girl towards that boy was not excited at all. And the latter attitude

ALICE : Then she was very excited.

LAKSHMANJOO : Then she was excited, thrilled.

ALICE : Because it took shape.

LAKSHMANJOO : It took real shape. It was *pratyabhijñyā* then.

ALICE: Swamiji, this superconscious state that you recognize when it hits you and you think, "Oh, I've felt this before," then what happens? What are the signs for a man or a woman in Yoga like that? What do they watch for, where do they go from there?

LAKSHMANJOO : They don't watch. They feel that consciousness, God-consciousnesss, as fountains of excessive joy.

ALICE : Happiness.

LAKSHMANJOO : Happiness. It is supersexual joy.

ALICE : Asexual happiness.

LAKSHMANJOO : It is not individual sexual joy. It is supersexual joy. Say, a hundred thousand million times more dense joy than that sexual joy.

ALICE: And it continues?

LAKSHMANJOO : It continues a long time and it flows in each and every vein of your body. You are intoxicated with that.

ALICE: And you just feel it over hours and hours or days?

LAKSHMANJOO : No it remains only for three or four seconds, and the rest of your life is intoxicated with that, According to Abhinavagupta, if it remains for one hour, then this body won't exist.

ALICE: You die.

LAKSHMANJOO : Yes, You cannot tolerate that intensity of joy in the limited body. You have to throw off this body, shatter it, be one with the divine.

ALICE: Supersexual joy, it's just such a tremendous joy state. Do Yogis go into this feeling when they die? Is this what death is to a Yogi?

LAKSHMANJOO: Yes.

ALICE : That's why they don't fear it, they love it.

LAKSHMANJOO : They love death.

ALICE: Because it's so marvelous. When they die, do they go directly into that state?

LAKSHMANJOO : They go, yes, directly. Because only there is question of breathing in their lifetime, and that does not allow them to get entry in that for good.

ALICE: I see. So when that state comes while you're a human being and alive, in your body, your breath is stopped.

LAKSHMANJOO : Breath stops; breath won't exist.

ALICE: Breath does not exist, and yet you are still alive.

LAKSHMANJOO : No, you won't have life, you won't be alive. You have to leave body. And, at the time of death, then you get entry. It remains only for one or two seconds, this joy, this supersexual joy, when it rises in one's nature, at the time of *samādhi*; it remains only for one or two seconds. And the effect of that joy remains throughout his whole life. The intoxication remains throughout his whole life.

ALICE: His whole life. And that's why Yogis are such happy people?

LAKSHMANJOO : Yes, they don't find any interest in other things. They devote everything to that. You cannot imagine how much joy, this is supersexual joy, it is just like sexual joy, but it is supersexual. It does not make you weak. On the contrary, it strengthens everything, all limbs, this supersexual joy. And this they feel for one or two seconds. And if they don't feel, for their whole life, still, at the end of their life, when they leave this body, they have to get entry. It is a must.

ALICE: And then, when they go into that joy, after death, Swamiji

LAKSHMANJOO: They become one with God.

ALICE: Could you say then, Swamiji, that that is what God is, that joy?

LAKSHMANJOO: God is joy, and this is only one spark of that joy that you find in this universe.

ALICE: A supersexual spark. So in all people and things

LAKSHMANJOO : They die for these sparks. People, worldly people die for these sparks of this supersexual joy.

ALICE: Yes, they do.

LAKSHMANJOO : But if they would experience that once only, they would lose interest in these things afterwards.

ALICE: You have said that if a Yogi, in his lifetime, doesn't help humanity, if he doesn't teach humanity, when he has learned some of these lessons, he can't make it. When a Yogi dies, does he continue teaching? Does he continue

teaching after death?

....

ALICE: Swamiji, if this exists, this supersexual, magnificent joy, this God-consciousness, and people are struggling so hard for happiness, how does the common person go about trying to get this? What would be your suggestion?

LAKSHMANJOO : I have told you, he has to develop these yamas and niyamas. They are necessary, and then he has to tread according to the system of Yoga, and that Yoga system is unminding mind, by methods. And I would suggest one method for this, and that one method is just to breathe in and out with some mantra, whatever you suggest to them, breathe in and out and focus your mind in the center of breath. And establish your mind in that center, while you are breathing in and out. This is one supreme way that I have noticed. It becomes very fruitful.

ALICE: How long would a person have to do this in a day, every day?

LAKSHMANJOO : Not less than six hours.

ALICE : How about for the person, say, who has a family and a job, and wants to work on it?

LAKSHMANJOO : Then there is another way. Just watch their breath while doing everything. That's all.

ALICE: Simply observe the breath.

LAKSHMANJOO : Just watch, watch your breath. For instance, you are breathing in and out always, when you talk, when you walk, when you go to parties, you are breathing in and out, that is natural. Just feed your mind with that. Let your mind follow this path. If there is a gap of not following it sometimes, that doesn't matter.

ALICE: It doesn't matter if you forget a little bit.

LAKSHMANJOO: Yes, doesn't matter.

ALICE : If you remind, and come back to it –

LAKSHAMANJOO : Come back to it and watch your breath every now and then. Not at the time when you are going to bed. You'll watch breath automatically in dreaming state also –automatic. You'll perceive that. Watch you breath as long as you are awake. When you go, never mind.

ALICE : In other words, don't stay awake to do it, go to sleep.

LAKSHMANJOO : Go to sleep. And in sleeping also you'll be watching your breath. Very fruitful. Because mind is not developed, this supersexual joy of God–consciousness won't be attained.

ALICE: This watching the breath, then, gives you tremendous concentration.

LAKSHMANJOO: Tremendous concentration. This is the breath that is the next step of God-consciousness in outward, worldly activities, Kallatta (a great scholar of Shaivism) has explained in his book, *prahacasamvit prahanebharinata* - " First step of ascending God - consciousness in worldly life is breath. He took the state of breath first, and then went into organs and in actions and in limbs and in body and in rocks, afterwards.

ALICE: And this will give you that happiness?

LAKSHMANJOO : Yes, watching breath, And this watching your breath will direct you again to the real point, to the source of breath. And the source of breath is that God, wherefrom this breathing starts.

....

ALICE : Swamiji, you must know the book *Shatchakranirūpaṇa*. In that book, the different centers of wheels are described, but there is not any description of how the different wheels are set in motion. Have you experienced those wheels as they are described in the book?

LAKSHMANJOO : No, not just like in *Shatchkranirūpaṇa*, I have experienced as I told you.

ALICE : For example, in the *mūlādhāra chakra*, the yellow rectangle

LAKSHMANJOO: I have not experienced that. My master used to speak, sometimes, you see, you experience their experience. This experience is true. You cannot

deny this experience. But there are various ways of experience by *sādhaks*. Because the spiritual world is huge, it is another big world.

ALICE : So there is more than one way.

LAKSHMANJOO : Yes, more than what we have experienced. You can't say that" This is the end, my experience is the end of experience."

ALICE: It is only one part.

LAKSHMANJOO: There may be something else. You can't deny anything. Because, you see, when a blind person is asked to feel the existence of elephant, if he touches his leg, he will say, "It is just like a log." If he touches his belly, he will say, " It is just like a mountain piece." If he touches his ear, he will say, "It is like a big leaf." But experiencing it as a big leaf is correct, experiencing it as a mountain piece is correct, or as a log is correct. But there is yet something more to know. Abhinavagupta has explained in his book these three ways of *kundalinī*.

....

LAKSHMANJOO : *Kundalinī*, that is discussed in Kashmir Shaivism, I have experienced in a new way.

ALICE: New?

LAKSHMANJOO : Yes, new to the public these days. It is new way of the rise of *kundalinī*, and this is the real way of the rise of *kundalinī*. It is not the *kundalinī* discussed by other people, other schools of thought. I see and I feel that this is discussed by others just through their imagination. It is not the exact rise of *kundalinī*. The exact way of the rise of *kundalinī* is what I will tell you about now.

The *kundalinī* rises when there is one-pointedness. Till then it will never rise. Uninterrupted one-pointedness must prevail for at least six or seven hours at one time. When that happens, then the position of breath changes, and it becomes balled. The breathing of that Yogi, the function of breathing in and out, stops and becomes balled. And then after a few seconds that ball presses down in the central vein

ALICE: Of the spine?

LAKSHMANJOO: Yes, And then it touches the place of the *mūladhāra chakra*. And from there it rises, in the form of supersexual joy.

ALICE: Then that is the basis of the supersexual joy that you mentioned. This *kundalinī* rise, sometimes it happens incorrectly and causes a great damage, isn't that true, Swamiji?

LAKSHMANJOO : Yes. That incorrect rise of *kundalinī* is called *pishāchavesha*. But that incorrect rise of kundalini does not take place like I have described. The breath is balled and it rushes through the central vein and touches *mūladhāra chakra*, but in the incorrect way, what happens next, after touching the *mūladhāra chakra*, Yogi feels that it has appeared here, from *bhrūmadhya chakra*. [gestures to forehead].

ALICE: You mean he doesn't feel any rise up the back, up to the forehead at all.

LAKSHMANJOO : No, it appears near the forehead.

ALICE: But is it really there?

LAKSHMANJOO : Yes. And it rushes downward. It does not rise up, it goes down.

ALICE : So the force in the spinal channel moves down and catches there.

LAKSHMANJOO : This is incorrect way of the rise of *kundalinī*. And this incorrect way of rise of *kundalinī* is not recognized by Shaivite Yogis.

ALICE : Do you think that because this idea of the *kundalinī* movement is becoming more well known and practised by undiciplined people, that these problems are going to exist more and more?

LAKSHMANJOO : Yes. In people who are not disciplined in *yamas* and *niyamas*, this incorrect way of rise of *kundalinī* takes place.

ALICE: And what is the result of this incorrect rise?

LAKSHMANJOO : He will very rarely succeed; he has to begin again from A, B, C, O.

ALICE: In other words, it is no spiritual awakening at all, he just thinks it's a spiritual awakening.

LAKSHMANJOO : No, it is no spiritual awakening.

ALICE: And it's not. correct. So these

people in the West now that are going to these *kundalinī* groups and saying," All I want is my *kundalinī* to rise, all I want is that experience," what they are simply getting is the incorrect experience.

LAKSHMANJOO: And it's only imagination.

ALICE : I see. And sometimes it makes you sick too, I've heard.

LAKSHMANJOO : Sometimes you bleed also.

ALICE : What happened when you experienced this incorrect rise of *kundalinī*, Swamiji?

LAKSHMANJOO: When I experienced this *pishāchāvesha*, going down, I wás confused. I didn't receive any information about this. Afterwards in 31st chapter of Tantrāloka, I found that piece about *pishāchāvesha*, the incorrect rise of *kundalinī*.

ALICE : How had that happened ? May be something off balance ?

LAKSHMANJOO: Something off balance might have taken place in my brain. Then I approached to God with devotion.

ALICE: And you changed your outlook. Swamiji, is it possible that *pishachavesha* occurs when the person approaches realization only with the mind and not with the heart as well?

LAKSHMANJOO: Yes, there must be devotion also, devotion is very important.

ALICE: It cannot be totally intellectual.

LAKSHMANJOO : It is never intellectual.

ALICE : Because I think that, for example, in the case of someone like Gopi Krishna, whom we were talking about, people read his books and they don't have any devotion. They don't have anything except a mental or intellectual approach, but yet, they have some experience. But I think their experience is what you're describing as that *pishāchāvesha*. And it is an incorrect experience because just the intellect is involved. And it's like a hobby, it's like a toy. There is no depth there.

LAKSHMANJOO : It is not correct way of rise of *kundalinī*. Joy comes. He feels joy in that also. But it is called *pishāchāvesha*. *Pishāchāvesha* means this *avesha*, this trance, is incorrect trance. It is not recognized by our masters. They say it was better not to go through this kind of trance.

ALICE: Better not to have it?

LAKSHMANJOO: Not to have any such trance.

ALICE : But does it go down to *mulādhāra* ? All the way?

LAKSHMANJOO : It goes down to *mūladhāra* only.

ALICE: And then it does not come back up?

LAKSHMANJOO: No, it does not come back up. No *kundalini* rises there. But joy is there. But breathing is not there. Breathing is balled.

ALICE: And then, What is the result of that?

LAKSHMANJOO: The result of that is he is thrown away from God-consciousness.

ALICE : He cannot ever achieve it?

LAKSHMANJOO: No, he can achieve it if he again tries.

....

LAKSHMANJOO : There are some more important points yet to know about *kundalinī*. This rise of *prāṇa kundalinī* takes formation in six ways, called *vedha*, penetration of *kundalinī*. Penetration through these wheels takes place in six ways. One way is *bindu vedha*. *Bindu vedha* means that the force of *kundalinī* takes the formation of semen, in man or woman. The flow of that semen rises.

ALICE: Is that *ojas*?

LAKSHMANJOO : *Ojas*, yes, that is correct. It takes the formation of that *ojas*. One feels that *ojas* is flowing upwards. That is called *bindu vedha*. Another way of rise of *kundalinī* takes place in *prāṇa kundalinī*, that is called *shākta vedha*. *Sadhak*, experiences that *kundalinī* has taken formation of *vigu*, energy. Energy is flowing out. This, too, I have experienced, God willing. And there is *bhramara vedha*. *Bhramara vedha* is that of a black bee. The Yogi feels the formation of *kundalinī* just like the buzzing of a

black bee. He feels that buzzing of the black bee, while piercing these wheels. In all these ways, the piercing of six wheels takes place. And that is called *bhramara vedha*. And there is another way that is called *bhujanga vedha*.

ALICE: That is the serpent, the cobra.

LAKSHMANJOO : The serpent, the cobra. He feels that it is just like cobra rising. How many are there?

ALICE: That's four. *Bindu, shākta, bhramara, bhujanga.*

LAKSHMANJOO : *Para vedha* is the supreme.

ALICE: There is one more. In between *bhujanga vedha* and *paravedha*, there is one more.

LAKSHMANJOO: There is one more. [Laughter] It won't come!

ALICE: It will come in a minute.

LAKSHMANJOO : You want to make me sit for the whole night? [Laughter]

ALICE: I told you Swamiji, we are prisoners of God! Never mind then. Now let's go to *para vedha*.

LAKSHMANJOO: *Para vedha* is that complete spiritual supersexual joy. The flow of supersexual joy.

ALICE: Then, this must be the real meaning of Shaivism. The Shakti and Shiva forces joining. That joy is the real meaning of Shaivism.

LAKSHMANJOO: Yes, yes.

ALICE : The real *bindu*, the real point of it then is that have fair.

LAKSHMANJOO : Yes. Actually it is touched on in the *Vijñānabhairava Tantra*. This conversation between Lord Shiva and Parvati is the story of love. But we have to experience, what love really is. This is the love story of Shaivism, the thought of Shaivism is just real love story. And this love it is actually explained in, I would say, the language of love. It is experienced in the language of love. We have to learn what the language of love is.

ALICE: Then that would be the only meaning of love.

LAKSHMANJOO : Yes, that is the real love. It has come out from that. That is the treasure. That is

the source of all love affairs.

ALICE: Shaivism, it's Shaivism. All love affairs stand on the basis between Shakti and Shiva together in *bindu*. In balance.

LAKSHMANJOO : Yes. Balance.

....

ALICE: How exactly does the movement from individual consciousness to universal consciousness take place ?

LAKSHMANJOO : Awareness. Awareness is the transport.

ALICE: Is Shakti the medium through which awareness is traveling?

LAKSHMANJOO : Shakti is the instrument through which awareness travels from individuality to God-consciousness.

ALICE: What makes awareness expand?

LAKSHMANJOO: Awareness expands only when you recognize this mediator state. For instance, take breath—we inhale, we exhale. Inhaling and exhaling are two movements that take place in each and every being. But through awareness, we have to find out the junction from which these two movements arise. When this movement of incoming breath stops, when the outgoing breath has not begun, there we have to maintain awareness at the center. You may call it junction also. There you have to maintain awareness and your thought. But the awareness is to be maintained one-pointedly without shaking. No flux of thought should interfere.

ALICE: How does one attempt that? What would be the first step?

LAKSHMANJOO : There are three means you have to begin with first: *ānāvopāya*, *shāktopāya*, and *shāmbhavopāya*. One is an inferior attempt, one is medium, and the third is supreme. The inferior attempt is meant only for those who are beginners, who have yet develop awareness. *Shāktopāya* is connected with Shakti , *Shāmbhavopāya* is connected with Shiva. *Ānavoapāya* is connected with *prameya* which means objective field. And then comes cognitive field (*shāktopāya*) and then comes subjective field

(*shambhavopāya*). You have to begin from the objective field.

In the objective field, for instance, there is breath. Incoming breath and outgoing. It is object. It is outside. So you have to begin with that. You have to take support of your breathing. When you take support of your breathing. When you take support of your breathing – inside and outside – and develop awareness in the center of the two, this means is called *ānavopāya*. It is connected with individuality. It is inferior means. You begin with inhaling and exhaling and you have to adjust mantra also with this inhaling and exhaling. Our master suggested that mantras should be recited through mind with breathing in and out.

ALICE: Is this the *so'ham* breath?

LAKSHMANJOO : *So'ham* breath would be the same. And the time comes when you mind is developed maintaining awareness. And the time comes when you mind is developed maintaining awareness. And you feel that there is no need of breathing in and out. Why not maintain your thought only in that center? Remain one-pointed always. But this is not done by *sadhaks*. Masters have ordered their disciples to go on, although they think that they should not follow this breathing in and out. But they. should follow. It is our masters' order that they should follow.

ALICE : So they should not stop, if they have that experience, they should push on.

LAKSHMANJOO : They should continue. So the time comes when awareness is fully developed. When awareness is fully developed, this breathing inside and outside becomes so subtle that you can't observe your breathing in and out. It goes beyond your observation. You feel that there is no breathing at all. The breath has already vanished, not stopped. Stoppage of breath is different from vanishing of breath. Vanishing means, it goes to a subtle basis. Then what happens when you have developed that awareness of that one-pointedness on junction? Breath stops automatically, at once, and it rushes. It is balled. The *sadhak* feels that something is balled. His breath is balled.

ALICE : Does he feel heat ?

LAKSHMANJOO : No, only like something is balled. Like his breath is wound into a ball. The breath is balled up and rushes down the central vein *ssssshhh* and this sound is felt by *sadhaks*. You can feel that sound inside. Another person won't feel that sound. You feel it. Only the *sadhak* himself will feel it. And then *kundalinī* rises. It rises in the formation of supreme joy. You cannot imagine how much joy. And this joy tallies with sexual joy. Multiply by one million times the density of that joy – that kind of joy is felt by *sadhaks* at the rise of *kundalinī*. And this rise takes place in three ways. Though I have not felt it in all the three ways. I have felt only in two ways myself the rise of *kundalinī*. First, the successive rise of *kundalinī* takes place. The other is simultaneous rise - in a flash - without any stoppage.

When successive rise takes place, it pierces all the *chakras*. They are wheels. the are not lotuses. First, when it rushes down in the rectum, it begins to move in velocity. The *sadhak* feels extremely full of joy. The same joy that I have explained. It is supersexual joy. And this joy remains. It is not stationary, it flows. It flows just like a fountain. And after two or three seconds what happens next, from that rectum it flows out to another wheel: *svadishthāna*. And there you find .... No, I forgot to tell you when it touches the rectum, there he feels the movement of that wheel. That wheel begins to move in velocity at the place of rectum. It moves, And he hears this sound- the sound of movement – *sssssshhhhhh*.

ALICE: It sounds like a fan?

LAKSHMANJOO : Yes, just like a fan not with air, fan with joy. And then it jumps to another the *svadhishthāna*. And when it reaches *svadhishthāna*, what happens ? There also this wheel begins to move. He feels the movement of two wheels simultaneously. You feel it. *Sadhak* feels it. And afterwards here, heart, throat, and *bhrūmadhya* [points to forehead]. And *brahmarandhra*, here it does not move. To me it has not reached here, *brahmarandhra* [indicates top of head].

ALICE: When it reaches here on you, Swamiji [pointing to forehead], how does it feel?

LAKSHMANJOO : Like a wheel. Yes. There are two spokes.

ALICE: Can you visualize that, you can feel two spokes on the wheel?

LAKSHMANJOO : Yes.

ALICE : And the center of the wheel, how does that feel?

LAKSHMANJOO : That is the point from which that joy is radiating. It is throbbing. A kind of throbbing joy. This I have experienced myself. These two movements are concerned with *prāna kundalinī*. *Kundalinī* of breath. Another *Kundalinī* is called *chit Kundalinī*. *Chit Kundalinī*, when this breath stops, is balled. And it rushes down to rectum. And from rectum, the *Kundalinī* of rise takes place just like a fountain up to *sahasrāra*.

ALICE: Quickly?

LAKSHMANJOO : Quickly. Without touching these – like a shot. It shoots up to *sahasrāra*.

ALICE : Without stopping at *svādhishthana, anāhat, vishuddha*?

LAKSHMANJOO: No, This one, he filled with God-consciousness. He is considered to be the highest Yogi. But I have not fully experienced this. I have imagined.

ALICE : Did you see your master had.

LAKSHMANJOO : Yes, my master had.

ALICE: You did see it happen. When you watched your master, what do you remember?

LAKSHMANJOO : The same thing happened in me, by his touch. By his nearness.

ALICE : By his touch. And it went shwoosh like that? Where did he touch you?

LAKSHMANJOO : He didn't touch, I was sirting near him.

ALICE: Was he in meditation?

LAKSHMANJOO : Yes, he was in meditation.

ALICE: Did you try to meditate?

LAKSHMANJOO : No, I tried to meditate on his –

ALICE : So you just simply sat with him in prayer. And then what happened?

LAKSHMANJOO : And it hit me also.

ALICE: And then what did you do? Did you fall over, did you just sit, did you faint? .

LAKSHMANJOO : No, I fainted. Because there was no capacity. This he told afterwards. I have not so much ability.

ALICE: To absorb the energy.

LAKSHMANJOO : Yes.

ALICE: And then when you came out of the feeling, what did you think then? What do you remember?

LAKSHMANJOO : I was overjoyed. I was intoxicated.

ALICE : How long did that last?

LAKSHMANJOO : I am intoxicated now, also! [Laughter] I felt that this was being experienced by my master and I felt that and I fainted.

ALICE : And then how long were you fainted.

LAKSHMANJOO : I don't remember that. I fainted and then I got up and I saw my master smiling at me.

ALICE: At that time, Swamiji, were you practicing Yoga at that time, or was that your first experience of that then?

LAKSHMANJOO : Yes, never had practiced. After that, he taught me.

ALICE: You master's name, Mahatabkak - what does that name mean?

LAKSHMANJOO : Effulgent moon.

....

ALICE : Now, the third type of *kundalinī* rising .

LAKSHMANJOO : Third type I have not experienced.

ALICE: Explain to me what is supposed to happen.

LAKSHMANJOO : I can imagine. The breath does not rush in rectum. Then breath is not balled.

ALICE: You mean you have no awareness of change?

LAKSHMANJOO : No, when you are practising this breathing meditation and

maintaining that awareness in that junction, then you are real *sadhak*, very well disciplined, away from those longings of worldly pleasures, then this rise take place. This kind of rise - para kundalini.

ALICE: And how is it supposed to act?

LAKSHMANJOO : The breath stops. Breath does not stop as, just like stopping. Breath vanishes. It seems to stop, but it vanishes. You can't find breath. Breath absorbs in nothingness. And rise of that God-consciousness takes place – not in body – in cosmos. And you get entry in that cosmos, it is universal.

ALICE: Is it mental awarenesss expansion?

LAKSHMANJOO : Yes, no awareness of physical.

ALICE: Is supposed to come quickly, instantly, all of a sudden?

LAKSHMANKJOO: Yes.

ALICE : Then does one become unconscious ?

LAKSHMANJOO : I don't think they are unconscious. Because they are developed.

ALICE: Does the body turn cold?

LAKSHMANJOO : People say it. My master told me that.

ALICE: Like dead?

LAKSHMANJOO : Yes, because only the throbbing of the heart takes place–throbbing, not functioning. The heart does not function like this. The heart throbs, throbs just within.

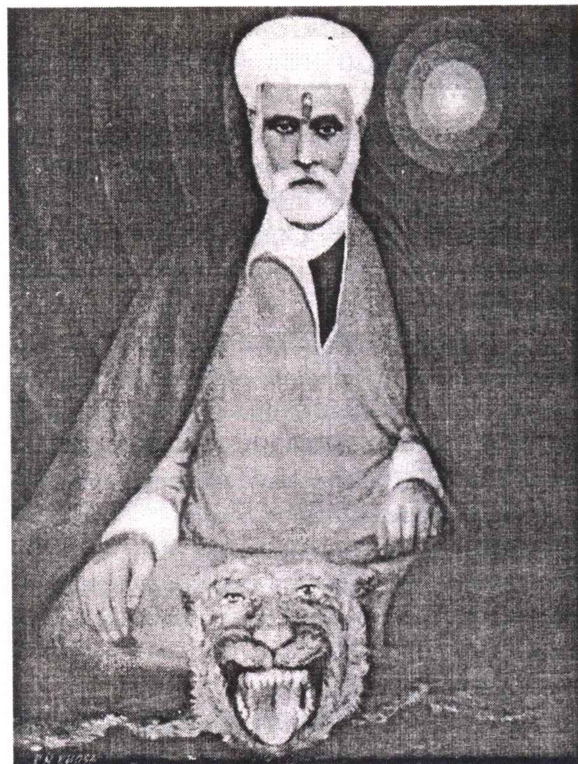
ALICE: Little, slight, just within. But it's not really pushing blood out, no movement of blood.

LAKSHMANJOO: No movement of blood unless, it may be pushing blood because it will become coagulated then. But the experience of *sadhak*, the experience of joy, is the same. That is supersexual joy.

ALICE : Just magnificent, magnificent experience. Loss of body.

LAKSHMANJOO : Yes, loss of body consciousness.

ALICE : And when the person comes



Swami Mehtab Kak

back to consciousness in this world, so to speak, then does that experience linger?

LAKSHMANJOO : No, he comes back to body consciousness, but that body consciousness is not maintained easily. It takes time. For instance, when he is over drugged by this experience, saying, "I'll go again, I sink again in that," the same sinking takes place. Many times in entering body consciousness also.

ALICE : Does the person die then ?

LAKSHMANJOO : He doesn't die. Maintains afterwards one or two hours, he gets full body–consciousness. And then he can work, that's his discipline, perfect discipline. He is away from, he is something else. His life becomes new life.

ALICE: Is that called the *jīvan-mukta*?

LAKSHMANJOO : *Jīvan-mukta.*

ALICE : Did Ramakrishna live like this?

LAKSHMANJOO : I think.

ALICE : It seems like he did, didn't he? And Abhinavagupta ? He lived like that, too. ❑❑

The seven states of Ānanda

– Swami Lakshmanjoo Maharaj –

Here is illustrative description of *turīyā* when an individual passes through the following states:

(i) **Wakefulness:** when a person is not asleep but active

(ii) **Dreaming:** when a person is not wakeful and not in sound sleep either; i.e. disturbed sleep;

(iii) **Sound sleep:** no dream at all.

Now, fourth stage which is called *turīyā* is a state which a person finds, rather touches when he passes from wakefulness to dreaming state or from dreaming state to wakefulness state- i.e. one has to pass through the junction whether he passes from wakefulness to dreaming or viceversa. Rather this junction is automatic. One has to pass through this junction before entering to one state to another. This junction is the fourth state called *turīyā*.

Now if one wishes to gaze over this junction or *turīyā* or wait or wishes to look at this peculiar phase cannot do so. The only and only way to experience this junction is as following:

Way to Experience *turīyā* : Only one way to experience this junction (or *turīyā*) is to concentrate at any point within one's heart (i.e. inside one's heart or to concentrate at a point within one's heart while breathing, talking, walking or sleeping and by and by when the concentration is firm automatically you enter through dreaming state. That junction is called *turīyā* i.e. only possible by centring of the mind in two breaths. It is only through experience you enter the another world for some moment (another World here means that junction). This junction is only possible to achieve by devotion, love and craving for the Lord. When you pass through this junction, at this stage breath becomes slow, rather stable, and you feel giddiness. This giddiness is actually intoxication (just like a drunkard who has taken enough of wine). This giddiness comes through practice of continuity of centre. Now in giddiness you do not destroy alertness. This giddiness becomes firm rather stable. This stable state of giddiness is called *nirānanda*.

Now in the beginning concentration of centre is known as *nijānanda* i.e. from *nijānanda* we lead to *nirānanda*.

Nijānanda	leads to	*Nirānanda*
(State where concerntration is done at the centre)		(State of giddliness)

When state of giddiness comes for more time, you fall asleep, but do not go to state of dreaming. Person actually enters that gap or junction which is called as start of *turīyā*. Here entering this junction, he enters another world not awakeful state nor dreaming state nor

This junction is only possible to achieve by devotion, love and craving for the Lord. When you pass through this junction, at this stage breath becomes slow, rather stable, and you feel giddiness.

sound sleep state-rather new experience or new world. This new **fourth world** or state is quite different than these three ones. Here often in this state, one does not want to go here and there. His organs do not act at all, he does not hear any sound in his surroundings, Anyhow, with great effort if he opens his eyes, he feels that somewhat he is in his own place i.e. own room. But this even he can do with great effort (rather feel so). He cannot move hands, head, only he can move eyelids. He hears furious sounds, furious thunders, he visualises furious forms. One who gets worried and troubled by these furious things and wants to come out, comes out with great difficulty and comes to state of wakefulness. From this state of wakefulness if he wishes to gain this stage, one has to start again fresh. Now, those who hear these furious sounds furious, thunders and furious forms in which sometimes person feels that whole house has fallen on his bed, or sometimes he feels that there is fire and fire outside and inside in his surroundings and whole house is burning, even he feels that he too will get burnt (actually, which he won't). Sometimes he will feel that whole mountain has fallen upon his back. Now if all these furious things are tolerated, they shall pass on, rather toleration or endurance is the path to be free from these furious things. This stage when passed and tolerated well positively they pass on and this new state obtained after passing through this one has to remain very cautious of his breath i.e. breathing should go on with devotion i.e. breathing in or breathing out, with repeating mantras which you got from your Guru or master or same mantra which you chanted within your mind in the beginning. By this way of devotional breathing (i.e. keeping mantra on within the mind) one can only forget the furious things.

Rather this is the only solution to solve the furious path. While breathing at this stage one feels at times that his breath is stopping and he is dying (rather actually dying) These furious sounds are created because one is going from individuality to universality. This is in real terms a struggle from one state to another state. In clear terms we say it is a struggle to leave individuality and to join universality rather one has to shake off his individuality. One has to leave this state. This state is called actually *parānanda*. Now if you go on keeping proper repetition of mantras (said by Guru) and go on breathing accordingly. i.e.in pulls and pushes of your passage of breath you recite mantra accordingly. And in this pulls and pushes of your breath all hedious and furious things vanish. But at this stage now you feel throttled, rather choking (rather suffocation). Very stuffy type of breathing is at this stage. Rather you cannot breathe in one passage of breath. You have to tolerate. This type of breath.

Rather choked, or we can say suffocation. Only more devotion, love and remembrance is required at this stage. If you do more devotion, choking is more i.e. they simultaneously increase. But this increase in devotion which results into the increase in choking is the end of *parānanda* i.e. (*ānanda* in breathing). Here breathing is not of ordinary type but full of

bliss, happiness and devotion. If your breath is actually full of devotion you feel at one stage that breath is about to stop and rather it stop at one stage. At this stage the passage of breath through which we used to breathe closes and new way lyrinx opens. This opening of new way and closing of old way actually causes suffocation.

Now, here breath is changing its course and is centralised by "whorling way". Here person feels that breath is neither going in nor going out, but whorls round and round i.e. winding of the breath. When this whorl ling of breath, rather a sort of winding is felt, this stage is called *brahmānanda* i.e. equilibrium or (सामान्य भूमि) that is inhaling and exhaling changes to winding way. At this stage one has to be very cautious mantra should be more and more recited with devotion rather continuity in devotion should be at peak level here and repeat the same in praise of Lord Shiva. At this stage yawning takes place exactly like of dying person i.e. facial get-up of a person becomes like of a dying man. Individuality dies and universality takes place. It is virtually a mental death, not physical death. At this peak level of stage one should shed tears i.e. tears full of devotion, craving and love for the Lord and crave for the universal "I". Few seconds after breath whorling become from fast to faster i.e. when it is going with maximum intensity, stop breath at this stage. (Otherwise if you won't stop breath, you may take breath again). When breathing gets stopped here, it rises into central vein and that gate opens. From central vein it reaches to *mūlādhāra* rectum. This stage of *turīya* is called *mahānanda*.

From *mahānanda* no effort is to be put everything goes automatic. But one thing you have to be cautious that you have not to think

This new fourth world or state is quite different than these three ones. Here often in this state, one does not want to go here and there.

that it is automatic system, as such one has to proceed further. From *mahānanda* you have to adopt *brahma*. At his stage no mind is active. From *mūlādhāra* this force i.e. (वेग) goes on penetrating deep and deep (rather pierce and pierce). When piercing is complete and reaches to climax, this force is transformed to bliss i.e. divinity which is called *brahma* and rises from bottom to skull i.e. rising *cit-kuṇḍalinī*. This state is called *cidānanda*. When this force which has come from bottom to skull starts piercing - to skull deeper and deeper (i.e. from body to universe) atonce you start breathing through *nostrils* out; rather you breath out through *nostrils* and you open eyes and next moment you again close and reach in the stage of *cidānanda* again you breathe through nostril and open eyes again close, again open, again close. Rather in one moment you open eyes and in another you close and there is continuity in this process. This closing and opening of eyes is called *krama-mudrā* (क्रममुद्रा) and is called *jagat ānanda*.

This secret was revealed to Abhinavagupta by his master Shri Śambhunātha.

It is the grace of God which carries you from the lowest point to the highest point. You are automatically carried after you cross the boundry of *māyā*. However, his grace has been with you throughout the whole of your journey. His grace is always there in the background for if it were not there you could not do anything.

❑❑

Selected Verses
from
Shri Gurustuti
(with translation)

गुरुशक्तिर्जयत्येका मद्रूपप्रविकासिका।
स्वरूपगोपनव्यग्रा शिवशक्तिर्जिता यया।।1।।

उस अद्वितीय गुरु–शक्ति की जय हो, जिसने मेरे स्वरूप को विकसित किया है तथा जिसने उस शिव–शक्ति को जीत लिया है जो स्वरूप का आच्छादन करने में सदा लगी रहती है।।1।।

1. Victory unto that peerless Guru-Shakti which revealeth self in true form and which conquers that Mayic energy of Shiva that invariably tends to hide Him from us.

यस्य प्रसादादहमेव शम्भु–
र्यस्य प्रसादादहमीश्वरोऽस्मि।
यस्य प्रसादादहमेव सर्व–
स्तस्मै नमः श्रीगुरवे शिवाय।।2।।

कल्याण–रूप उन श्रीगुरुदेव को नमस्कार हो जिनके अनुग्रह से मैं शिव बना हुआ हूं, जिनकी दया से मैं ईश्वर बना हुआ हूं और जिनकी कृपा से मैं सब कुछ अर्थात् विश्वरूप बन गया हूं।।2।।

2. Salutations unto the Supreme Master Shiva, with whose grace I have become one with Shambhoo (the Beneficient One), Ishwara (the Ruler of the Universe) and the Universe.

शैवप्रजाः स्रष्टुमना महेशो
गुरुक्रमेऽभून्मनुदेवरूपः
स्तुमो गुरुं तं परमेष्ठिरूपं
साक्षाच्छिवं श्रीमनुदेवमेव।।3।।

मैं उस परमेष्ठि श्रीगुरुदेव (श्रीमनकाक) की स्तुति करता हूं, जो साक्षात् शिव ही था, तथा जिसका नाम भी मनुदेव था और जो हमारी गुरुपरम्परा में शैव–संप्रदाय स्थापित रखने की इच्छा रखता था।।3।।

3. I pray to the great Grandmaster Shri Manu Deva, who was indeed Lord Shiva Himself and compared with Manu–*prajapati* in as much as he desired to create Shaiva Sampradaya among the hierarchy of our Shaiva teachers.

विकल्पशान्त्यर्थमिव प्रवृत्ता–
च्छास्त्रात्सदादूरतमस्वभावे।
संवित्स्वभावे परिवर्तमानो
दृष्ट्वैव शिष्यानकरोत्स शंभून्।।4।।

हमारे वह गुरुदेव विकल्पशांति में लगे हुए शास्त्रों के समीपवर्ती संवित्स्वरूप में पूर्णतया ठहरे हुए थे और अपने कृपाकटाक्ष–मात्र से ही अपने समस्त शिष्यों को शिव ही बनाते थे।।4।।

4. Dedicated to the subjugation of thoughts for attainment of peace, thoroughly accomplished in Shastras (scriptures) and ever present in Supreme Consciousness (Samvit) He uplifted all His disciples to the state of Shiva merely by casting his kind glance on them.

तत्सिद्धपादप्रभवत्प्रकाशो
माहेश्वरोऽवाप्तशिवात्मभावः।
श्रीमानभूद्राम इति प्रसिद्धो
यो मद्गुरोः कल्मषरावणारि।।5।।

उस सिद्ध–योगी मनकाक की दया से प्रकाश–स्वरूप बने हुए परमेश्वर के भक्त तथा पूर्ण शिवात्मभाव प्राप्त किए हुए श्रीराम नाम से सर्वतः प्रसिद्ध तथा विख्यात व्यक्ति हुए थे। वे श्रीराम सत्यतः पाप रूपी रावण के शत्रु, मर्यादा पुरुषोत्तम श्रीराम जी के तुल्य ही सिद्धहस्त थे।।5।।

5. Fully enlightened through the grace of the perfect Master viz. Shri Manu Dev (more popularly known as Shri Mana Monga) who was a supreme devotee of Lord Shiva and firmly established in the Highest Reality namely Maheshwara, there lived the renowned saint Shri Rama – virtually identical with Lord Rama, the slayer of the demon king Ravana. This saint, Shri Rama was, infact the defacto teacher of our Guru Maharaj (Shri Lakshmana).

ज्येष्ठोऽप्यसौ मद्गुरुजन्मजात–
हर्षोल्लसद्विस्मृतदेहभावः।
रामोऽस्म्यहं लक्ष्मण एष जात
इत्येव गायन् सहसा ननर्त।।6।।

ये श्रीराम जी वृद्ध होने पर भी मेरे गुरु के जन्म से इतने प्रसन्न हुए कि एकाएक देह–भाव को भूलकर "मैं राम हूं तो यह उत्पन्न हुआ बालक लक्ष्मण है" – गाते हुए नाचने लगे।।6।।

6. Although elder to the latter (Shri Lakshmana), Shri Rama lost His body consciousness out of divine joy caused by the auspicious birth of my Master (Shri Lakshmana), singing "I am Rama and He (the newly born) is Lakshmana" He, (Swami Rama) instantly danced in joy.

शिष्यान् समुद्बोधयितुं स नित्यं
सदातनं स्वस्य शिवस्वभावम्।
प्रादर्शयद्देहगतं समक्षं
होराश्चतस्रोऽधिगतः समाधिम्।।7।।

वे श्रीराम जी शिष्यों को भली भांति बोध कराने के लिए अपने में सदा विद्यमान शिव–भाव को, चार घंटे तक समाधि लगाकर, प्रत्यक्ष रूप से देह में ही दिखाते थे ।।7।।

7. In order to enlighten His own disciples He (Swami Rama) openly displayed, even while in body, his own eternal Shivahood by remaining in samadhi continuously for four hours daily.

कृत्यं विधेयस्य जनस्य शेषं
सप्ताब्दकल्पस्य च लक्ष्मणस्य।
शिष्यप्रधानं महताबकाकं
निर्दिश्य सोऽगन्निजधाम शैवम्।।8।।

अपने अनुग्राह्य शिष्यजनों का अवशिष्ट बोधन तथा लगभग सात वर्ष वाले लक्ष्मण जी का अवशिष्ट प्रबोधनात्मक कार्य अपने प्रधान शिष्य श्रीमान स्वामी महताबकाक जी को सौंपकर, वे श्रीराम जी अपने शिवधाम को चले गए ।।8।।

8. Having entrusted the unaccomplished task of his still craving disciples and the seven year old Shri Lakshmana to the charge of his principal disciple, Shri Mehtab Kak, he (Shri Rama) entered his real abode Shiva by giving up his body.

न लक्षणं यस्य न योऽस्ति लक्ष्यः
षडध्वनो योऽस्ति च लक्ष्मभूतः।
यो लक्ष्मणस्येव च लक्ष्मणस्य
रामो गुरु राम इव स्तुमस्तम्।।9।।

जिस श्रीराम जी का कोई लक्षण नहीं है, जो किसी के लक्ष्य नहीं हैं, जो षडध्वनो (वर्ण–मन्त्र–पद–कला–तत्व और भुवन) रूपी संसार के एक–मात्र प्रधान चिह्न अर्थात् जानने योग्य हैं और जो श्रीराम जी मर्यादापुरुषोत्तम श्रीराम की भांति दशरथनन्दन लक्ष्मण जी के सदृश मेरे गुरु श्रीलक्ष्मण जी के गुरु थे, उसे हम प्रणाम करते हैं ।।9।।

9. We pray to that Shri Rama, who is devoid of any attributes, who is beyond intellectual perception, who is the only principal object to the sought in this six–fold universe and who happens to be the spiritual precept of our Master Shri Lakshmana, just as Dashratha's son Rama was his brother Lakshmana's teacher.

ऊर्जस्य शुक्ले च तिथौ चतुर्थ्यां
जगज्जिगीषून् स्वत ऊर्जयन्तः।
आविर्बभूवुर्महताबकाकाः
काश्मीरकण्डाभिधजन्मभूमौ।।10।।

जगत को जीतने की इच्छा करने वाले अर्थात् संसार–सागर से पार होने वाले शिष्यों को अपने स्वातंत्र्य से ही अनुप्राणित करते हुए, श्री स्वामी महताबकाक जी काश्मीर देश के क्रण्डिगोम नामक गांव में कार्तिक शुक्ल चतुर्थी के दिन उत्पन्न हुए थे ।।10।।

10. Determined to conquer this word (of objectivity) the most resplendent one His Holiness Shri Mathabkak was born on 4th day of the bright fortnight of Kartika in a village named Krendigam situated in Kashmir.

तानद्य सर्वे व्यमाविशन्तो
गुरून् स्मरन्तो मनसाथ वाचा।
विशुद्धभक्त्या प्रणता नमामः
स्थितांश्च ज्ञानप्रभयागतानपि।।11।।

आज हम सभी उन्हीं के स्वरूप में समावेश करते हुए तथा मन और वाणी से उनका स्मरण करते हुए, शुद्ध भक्ति से उनके चरणों को प्रणाम करते हैं, जो इस लोक से चले जाने पर भी ज्ञान–प्रभा के द्वारा गुरु–रूप से विद्यमान ही हैं ।।11।।

11. Today let all of us enter together into Him by remembering him whole–heartedly mentally as well as through our speech.

तज्ज्ञानगोत्रे गुरवश्चकासति
ज्ञानप्रभाभिः प्रसृताभिरद्य
श्रीलक्ष्मणाख्याः प्रणतां जनानां
दृष्ट्यैव दृष्टेः तमसां विघातकाः।।12।।

उन (स्वामी महताबकाक जी) के ज्ञान–कुल में चारों ओर फैले हुए ज्ञान की प्रभा से देदीप्यमान सद्गुरु श्रीलक्ष्मणजी आज भी विद्यमान हैं, जो शरणागत–प्रणत शिष्यों की दृष्टि के अन्धकार अर्थात् अज्ञान को अपनी कृपा–दृष्टि से ही दूर करते हैं ।।12।।

12. In his spiritual dynasty there exists today spiritually resplendent teacher called Shri Lakshmana who dispels this ignorance of people merely by his glance.

[to be contd...]

The Divine Mother
in Kashmir Shaivism

– George Vanden Bareslaar –

In the philosophy of Kashmir Shaivism, the Divine Mother plays a vitally important role. References to her by various names and in various forms can be found in most of the philosophy's major texts, though the practical reality of her nature remains a secret held by only those directly linked to the oral tradition.

The 11th-century Shaiva saint Abhinavagupta – considered by Swami Lakshmanjoo to be the greatest in the lineage of masters of Kashmir Shaivism – made repeated reference to the Divine Mother in many of his works. He nevertheless purposely presented his teachings in a hidden way so as to ensure, as he openly stated, that the supreme treasure of Kashmir Shaivism would remain intact.

The ancient Tantras and Agamas were also purposely cryptic in their descriptions of the Divine Mother. This, according to Swami Lakshmanjoo, was due to the fact that essential meaning was transmitted by word of mouth only from master to disciple.

Abinavagupta's chief disciple, Kshemarāja, too made frequent reference to the Divine Mother, especially in his *Śiva-Sūtra-Vimarśinī* (commentary on the *Śiva Sūtras*). In the third *sūtra*[1] of the Second Awakening, he cites numerous references to the Divine Mother in a text known as the *Trantrasabdhāva*,[2] Swami Lakshmanjoo himself drew on the *Tantrasadbhāva* for a paper entitled "*Kuṇḍalinī Vijñāna Rahasya*"[3], which he presented at a Sanskrit conference in Varanasi in 1965.

The following is an excerpt from Swami Lakshmanjoo's translation and commentary of Kshemarāja's *Śiva-Sūtra-Vimarśini*:[5]

Even though this explanation is secret and can't be exposed or explained, it is revealed in the Tantrasadbhāva śāstra in this way:

"That Divine Mother, who is filled with supreme light, has pervaded the whole universe up to Brahmaloka. O Devi just as all letters are found in the first letter "a", so in the same way is the whole universe found in that Divine Mother.

"She is supreme, subtle, not limited to any particular school of philosophy or religion[7]*. This Divine Mother, called Kuṇḍalinī,*[8] *is placed in the center of the heart*[9]*. There you will find that Divine Mother, just like a serpent in the sleeping state. O Parvati ! There she rests in deep sleep, not perceiving anything other than her own Self, in a place called mūlādhāra by our masters.*[10] *In addition, this goddess places in her body the moon [chandra], fire [agni], the sun [ravi], all the stars [nakshatra], and all the fourteen worlds [bhuvanāni chaturdasha], and still is she absolutely unaware that this is happening in her own nature."*

This goddess cannot be awakened with force. She can only be awakened by supereme I-consciousness (nāda) filled with supreme awareness. To awaken her, the yogī has to churn his point of one–pointedness in the heart, without break, again and again[12]*. He must churn it by inserting sparks of awareness, one after another, again and again, in unbroken continuation. The process is to insert one spark of awareness. Let that one spark fade. Again, insert fresh awareness. Let that spark fade.*

Again, insert fresh awareness. This process must be continued over and over again in continuity.

Then, the body of energy, which is established in the body of the Divine Mother Kuṇḍalinī, is churned by this awareness. Because of this churning, the yogi will initially experience very intense light seeming to come from all sides. Because of these lights and that supreme awareness (nada), this Kuṇḍalinī, rises. In the body of that Kuṇḍalinī the yogi finds bindu.[13] *This bindu, which is residing in the body of the Divine Mother Kuṇḍalinī has four projections radiating from its centre.*[14]

Swami Lakshmanjoo then explains that the first projection is that of subjective awareness, the second projection that of cognitive awareness, the third that of objective awareness, and the fourth that of digestive awareness. Subjective awareness is awareness of the state of knower [*pramātṛ*] while awareness of the state of the knowledge is cognitive awareness [*prameya*]. Awareness of the state of the known is objective awareness [*pramāna*]. And these three forms of awareness rise from that center of Divine Mother *Kuṇḍalinī*. The fourth projection – digestive awareness occurs when subjective, cognitive and objective projections have been digested in such a way as to be no longer differentiated from one another. Hence, in the projection of digestive awareness, all projections are one, without distinction. In Sanskrit, this is called *pramiti bhāva*, or the digestive state of thought.

So, the Devi simultaneously puts the churner and that which is to be churned in that body of *Kuṇḍalinī*. By doing this, *Kuṇḍalinī*, the Divine Mother, rises in a straight line. Here she is called *jyeṣṭhā śakti* because she is absolutely established between the points of subjectivity [*pramātṛ*] and of objectivity [*prameya*]. Then when these two points [*bindu*] of subjective awareness and cognitive awareness are also agitated by the process of continual churning, *Kuṇḍalinī* is known as the Divine Mother *rekhinī*.[15]

Here again Swami Lakshmanjoo points out that neither the subjective nor objective projection will be found because they have both been diluted in the oneness of the supreme bliss that results from the rise of supreme semen. When this semen rises, the yogi immediately comes out of his internal state because he cannot tolerate the joy he is experiencing, which is the creation of nectar.[16]

There the Divine Mother is called *tripathā* because she takes the formation of the three centers. And then again the three centers, the subjective center, the objective center and the congnitive center, rise. And when all these three centers again rise from *Kuṇḍalinī*, the energy of *Kuṇḍalinī* is called *raudrī śakti* because it is this energy that puts obstacles in the way of the journey of final liberation.[17]

Swami Lakshmanjoo then tells us that having reached this point, the yogi must return inside again and again; he must not think that he has lost anything, nor should he wait for a master's direction. Instead, because the way of liberation [*mokṣa*] has been stopped, he must continue to return again and again inside, and to maintain awareness of the oneness.

Then again She [Ambikā] takes the form of the half-moon, which is half inside and half outside.[18] *And so, even if that supreme Divine Mother is only one, yet she takes these three formations: one for the inferior yogī, one for the yogi who wants to experience enjoyment, and one for the superior yogī. By virtue of these energies of the Divine Mother Kuṇḍalinī, nine classes of letters have arisen. The first is the class of letters from "a" to visarga (avarga). The next*

is the class of letters associated with "ka" (kavarga). The third is the class of letters associated with "ca" (cavarga). The fourth is the class of letters associated with "ṭa" (ṭavarga). The fifth is the class of letters associated with "ta" (tavarga) .The sixth is the class of letters associated with "pa" (pavarga). The seventh is the class of letters associated with "ya" (yavarga). The eighth is the class of letters associated with "śa" (śavarga). And the ninth is the class associated with kṣa (kṣavarga). All these classes of letters have arisen from that Divine Mother Kuṇḍalinī.[19]

There are five sacred states of the Self that rise from this Kuṇḍalinī and they are the five mouths of Lord Shiva: īśana; tatpuruśa; aghora, vāmadeva; and sadyojāta.[20] *These mouths have appeared from this Kuṇḍalinī so that Lord Shiva can speak to the public, helping them and, by illuminating that which is to be known, teaching them.*[21]

Twelve vowels also rise from this Divine Mother Kuṇḍalinī, and fifty letters also rise from the same Mother. And now consider the three kinds of speech; supreme, medium and inferior. The supreme speech is said to be centered in the heart. This supreme speech is the supreme sound called paśyanti. The throat is the center of madhyamā speech, and the tongue is the center of vaikhari speech.

When something is to be said, it is first to be taken from one's heart. In the heart there is no differentiation of letters or words; there is only consciousness. There is some force of what is to occur in the next moment. So in the heart, it is just one point, one atom [ekāṇava], and that is called paśyanti speech (vāk) ...

So, the supreme energy of supreme speech is the source of all speech. This is why all these letters emerge from the supreme center of that energy of God consciousness, the Divine Mother. And all mantras that are recited by spiritual aspirants [sādhakas] get their strength [virya] and splendor from that supreme Devī of God consciousness, Kuṇḍalinī.

Kṣernarāja concludes his commentary of this *sūtra* from the Second Awakening of his *Śiva Sūtra Vimārśinī* with the following:

This is why it is said that mātṛkā and mālini[22] *both rise from this Kuṇḍalinī. Because the Śiva Sūtras are actually the most secret and essential thoughts of Lord Śiva, in explaining them, we have referred to so many tantras. You should not be worried about our giving so many references. And if you still do not understand what Kuṇḍalinī actually is, even though we have given so many references to aid your understanding, then you should take hold of the feet of your master.*

In the *Krama* system of Kashmir Śaivism, which was introduced by the sage Durvāsa at the beginning of the Kali Yuga, the Divine Mother is worshiped in the form of twelve Kālis.[23] In her eleventh aspect, the Divine Mother takes the form of Mahākālī and is depicted as dancing on the body of Lord Shiva. The question of why Kālī is dancing on Lord Śiva may be perplexing. In a verse from the *Kramakeli* – a now obsolete text penned, by Abhinavagupta – Swami Lakshmanjoo provides the following explanation:[25]

It is Kālasaṁkarṣiṇī Kālī[26] *in the form of Mahākālī who dances on the body of Lord Shiva. Here Śiva is. known as "Mahākālī," the lord of time and death. By simply knitting her eyebrows, his better half, "Mahākālī," has shattered the universe into pieces and digested all time and space in her own nature. Here, there is no past, present or future; nothing is born and nothing dies; therefore Siva as Lord of time and death surrenders totally and enjoys the blissful touch of Mahākālī's lotus feet. It is to this universal Mother that one must surrender everything, as she is the real Mother*

protecting everybody. You should take refuge in her at any cost & everything will be fine.[27]

Swami Lakshmanjoo then writes that "by the grace of God, by the grace of the Master, or by the grace of the sacred scriptures, the aspirant who has understood the 'trick of awareness' becomes liberated in no time". The recipient of such grace soon realizes that the Divine Mother is not far away in some seventh heaven, but is, in fact, the very essence of his or her own being. For such an aspirant, there is nowhere to go to realize the Divine, as she is closer than one's own breath.

A beautiful verse from the *Śiva Dṛṣṭi* sums up the divine play of Śiva and Śaktī:[28]

Let Śiva, who is my own nature, bow down to his real nature, Universal Śiva, through his own Śakti [Divine Mother] for the removal of bondage and limitation, which is none other than Śiva.

So, it is through Śakti that Śiva is realized, and thus for one whose awareness has expanded to embrace the true nature of the play of this Universal Mother, the daily routine of everyday life becomes the real means of worship. ❑❑

Oṁ Namaḥ Śivāya

---

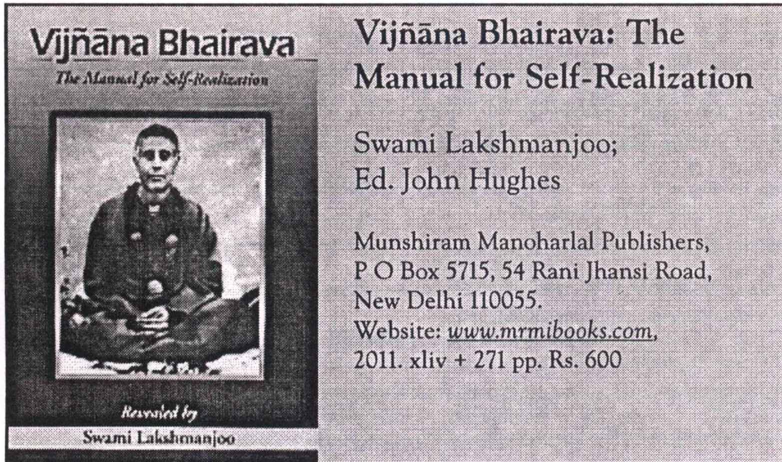
1. "*Vidyāśaīrasattā mantrarahasyam* – the secret essence of mantra is establishment in the body of the knowledge of oneness."
2. Being a pure tantra, the *Tantrasadhhāva* consists of divine revelations given by Lord Shiva to Pārvatī.
3. "The secret knowledge of Kuṇḍalinī," in Swami Lakshmanjoo's, *Self Realization in Kashmir Shaivism*, John Hughes, ed. (Albany, New York: Suny Press, 1994). ch. 5, pg. 93.
4. See *Namarupa* 1, pg. 67.
5. Swami Lakshmanjoo. *Shiva Sutras; the Supreme Awakening*, John Hughes, ed. (Los Angeles :Universal Shaiva Fellowship,2002).
6. *yā sā tu mātṛka devī parateja samanvitā/tatyā vyāptamidam viśvāṁ sabhrahma–bhuvanāntakam // tstrssthsṁ ca sadā devi vyāpitaṁ ca surārcite / avarṇastho yathā varsha sthita sarvagata priye //*
7. She is not limited to any particular philosophy or religion because anyone – even a cat – can rise if *Lord Shiva* puts some force in that being.
8. She is called *kuṇḍalinī* because she is internal power existing like a serpent in the shape of a coil. Actually, *kuṇḍalinī śakti* is the revealing and concealing energy of Lord Shiva. This *kuṇḍalinī śakti* is not different from the existence of Lord Shiva, just as the energy of light and the energy of the heat of a fire are not separate from the fire itself. *kuṇḍalinī*, therefore, is, in the true sense, the existence of Shiva . It is the life and glory of Shiva. It is Shiva itself.
9. This heart is not the physical heart. This heart is the center of awareness. It is found everywhere in the body.
10. *Mūlādhāra chakra* is found near the rectum.
11. *yā sā śaktiḥ parā śāktyā ṇirācāreti kīritā hṛdbindum veṣṭayitvāntaḥ suṣuptsbhujgakṛtih. candrāgniravinakṣtrairbhuvanāni caturdaśa kṣiptodsre tu yā devī viṣamūḍheva sā gatā.*
12. *prabhuddhā sā ninādene pareṇa jñānarūpinna masthitā codarasthana bindunā varsvsrṇini*
13. Here, *bindu* refers to the supreme semen (*vīrya*) that becomes agitated. The formation of *kuṇḍalinī* is of that supreme semen, It is not individual semen. It is something beyond that, experienced only by yogis.
14. *Tāvadvai bharamavegena mathanaṁ śaktivigrahe / bhedāttu prathamotpannā vinadavste' tivarcasaḥ / utthitā tu yadā tena kalā sūkṣmā tu kuṇḍalī / cetuṣkelamayo binduḥ śakterudaragaḥ prabhuḥ //*
15. *mathyamant anayogenarjutvaṁ jāyate priye / jyesthā śakti smṛtā sātu bindudvayasumadhyagā / bindunā kṣobhamāyātā rekhaivāmṛtakuṇḍalī / rekhinī nāma sā jñeyā ubhau bindū yadantagau //*
16. This is a natural occurrence. The yogi (and everyone else who experiences this state) reaches this state of intense joy and then comes out of it.
17. *Tripathā sā samākhyātā raudrī namnā tu gīyate / rodhinī sā samuddiṣṭā mokṣamārganirodhenāt/*
18. This state is the real state of *krama mudrā*, which is ultimately experienced by blessed *yogīs*.
19. *śaśāṅkaśakalākārā ambikā cārdhacandrikā/ekaivetthaṁ parā śaktiḥ tridhā sā tu prajāyate // ābhyo yuktaviyuktābahyaḥ saṁjāto navavargakaḥ / navadhaḥ ca smṛitā sā tu navavargopalakṣitā //*
20. In the begining of *satya yuga*, Lord Shiva appeared. in the form of Svacchandanātha, with five heads and eighteen arms. His five heads came into manifestation through his five great energies: *cit śakti* [all-consciousness), *ānands śakti* [all-bliss], *icchā śakti* [all-will), jṇāna śakti [all-knowledge] and *kriyā śakti* [all-action). These five energies appeared in his five mouths known as *īśāna, tatpuruṣa, aghora, vāmadeva*, and *saḍyojāt*.
21. Because these five mouths rise from *kuṇḍālinī*, Lord Shiva is dependent on *kuṇḍālinī, Svaradvādaśagā devi dvādaśasthā* udāhṛtā / *akārādikṣakārāntā sthitā pañcaśatā* bhidā //
hṛtshā ekāṇavā proktā kaṇthe proktā dvitīvakā / trirāṇavā tu jñātvyā jivhamūle saḍā sthitā // jihvāgre naraṇaniṣpattir bhavaryatra na saṁśayaḥ / evarh ṣebdasya nispattir śabdvyāptaṁ carācaram //
22. Mātṛkā is the system of letters of the Sanskrit alphabet that begins with the first letter "a" and ends with the last letter "kṣa". In the English alphabet this would correspond to the letters a to z. In Kashmir Shaivism, there is another understanding of the system of letters. In this system, the letters are not in order, it is an orderless world of letters. Such a system is one thing in all things and all things in one thing, In Kashmir Shaivism this system is called Mālinī.
23. Swami Lakshmanjoo, *Kashmir Shaivism; The Secret Supreme, ed.* John Hughes (Los Angles: Universal Shaiva Felllowship, 1985) ch, 19, p.D3.
24. In the famous Dakshiṇeshvar Temple – where Ramakrishṇa Pararnahaṁsa had his realization – Mother Divine is embodied in the form of Mahākālī.
25. *Śrīmatsadāśivapadepi mahograkālī bhīmotkatabhrukutireśyati bhaṇgabhūmiḥ / ityākalayya paramāṁ sthitiṁetya kālasaṁkarṣinīṁ bhagavatiṁ hathato' dhitiṣṭhet //*
26. *Kālasaṁkarṣiṇī Kālī* is considered to be the supreme embodiment of all twelve Kālis. In this formation she is also referred to as *Parā Bhairavī*.
27. Audio recordings of Swami Lakshmanjoo - 1991, (Los Angeles, Universal Shaiva Fellowship audio library.)
28. *asmādrūpa samāviṣṭaḥ svātmanātmanivāraṇe / Śivaḥ karotu nijayā namaḥ śaktvātatātmane //* Śiva Dṛiṣṭi 1,1.

Book Review

Vijñāna Bhairava

The Manual for Self-Realization

– Prof. Subhasis Chattopadhyay –



Vijñāna Bhairava: The Manual for Self-Realization

Swami Lakshmanjoo;
Ed. John Hughes

Munshiram Manoharlal Publishers,
P O Box 5715, 54 Rani Jhansi Road,
New Delhi 110055.
Website: www.mrmibooks.com,
2011. xliv + 271 pp. Rs. 600

Kashmir Shaivism developed the unique yogic technique of *pratyabbijñā*, spontaneous recognition, based on *bhakti* to understand one's identity with God. Shaivism is very popular all over India and the Shaiva Āgamas, traditional texts, are innumerable. Like other philosophies of India Shaivism too diversified itself into various branches to form sub-schools within the systern. Kashmir Shaivism is one such school and is also called *trika*, triad, because *it* teaches three entities: Shiva, Shakti, and the individual soul. The triad is not ultimately real but only apparent, as this school teaches monism. In the beginning Shiva, who *is* Universal Consciousness, manifests himself through a special power as the first cause of creation. Then he manifests through his second power as the innumerable individual souls who, because of a veil of impurity, forget that they are the embodiment of Shiva. This veil can be torn off by intense faith and constant meditation on God, by which the soul transmutes itself into a universal soul and eventually attains liberation through *pratyabhijñā into its* own nature. Hindus who adhere to this group consider the doctrine of Kashmir Shaivism a manifestation of the highest Reality.

Kashmir Shaivism has a rich and detailed description of the ascent of individual consciousness to universal Consciousness, called Paramashiva. This mystical philosophy has also been described as "the mystical geography of awareness' because it offers many practical approaches to the ultimate realization. In *Vijñāna Bhairava* Shiva as Bhairava sets one hundred and twelve *sādhanas* to be used by different *sādhakas*. The narrative begins with Devi feigning ignorance and asking Bhairava the secrets of Consciousness, creation, and liberation.

Swami Lakshmanjoo (1907-91) was a saint, mystic, and master of this mystic philosophy. For more than fifty

years scholars and numerous *sādhakas* studied *Vijñāna Bhairava* with the Swami, who also has many other commentaries on Kashmir Shaivism texts to his credit. John Hughes' masterful editing of the text and thoughtful inclusion of an audio CD is to be praised. His reason for adding an audio CD is solid: "I am convinced that the deeper truths of this scripture will be revealed through hearing the spoken word of a realized master" (xviii). All contemporary texts of any worth today have CDs accompanying them, as repeated empirical research in psychology shows that the additive and salutary effect of synaesthesia–when two or more senses are simultaneously occupied–is more impressive than only reading a text. The CD is a fit accompaniment for a text that is a "practical training guide, not a theoretical exposition" (xvii).

The *Vijñāna Bhairava* is one chapter in the *Rudrayāmala Tantra*, which is purely monistic. There is no doubt that this scripture resembles Advaita Vedanta. It is a very lucid text divided in concise topics. The first two, 'Cosmology' and 'Concealing and Revealing His Nature', directly address questions of

Swami Lakshmanjoo (1907-91) was a saint, mystic, and master of this mystic philosophy.

soteriology: "Why has Shiva created this external objective world, this manifestation of supreme energy?" The next part of the text deals with the means '*upāyas*': 'The first and highest means is called *śāmbhavopāya*, The second, for aspirants with medium qualifications, is called *śāktopāya*. The third means, called *āṇavopāya*, is regarded as inferior' (xxxi). These stages are the means of travelling from individual consciousness to universal Consciousness. The *Dhāraṇā* and *Upāya* guide, at the beginning of the book, makes it easy to navigate the rest of the text. Finally, the book deals with '*moksa*' and its nature. Kashmir Shaivism teaches that Shiva has manifested this external world for only one reason: to create the possibility of recognizing his own nature–the objective universe is a means, a tool, to be used to realize the universal reality of Shiva. By contrast, South Indian Shaivism stresses on the duality of the seeker and Shiva.

The main body of the *Vijñāna Bhairava* comprises of the original *shloka* in Sanskrit and its transliteration, followed by the Swami's commentary. Each word and term is dwelt upon. 'The rest of the explanations are in the form of a Socratic exegesis on each *shloka*. For example: 'John: "What is the point of these lotuses, one up and one down? Is that just a simile, or a way of speaking?" Swamiji: "No, they are existing; these lotuses are existing there. One who perceives that in *samādhi*, he perceives these two lotuses, one in the upper side and the other in the lower side"' (88).

A few last technical observations: while the 'Guide to Pronunciation' at the beginning is a valuable addition, the bibliography is the only weak point in this excellent text; with only seven entries the bibliographic list shows-lack of consideration for deeper researchers and puts a dampener on texts as old as 1918. If Kashmir Shaivism is to carve its niche in the world of philosophy, then such frail bibliographies will have to be improved. There could have been a primary texts bibliography and then a sort of further readings' bibliography.

(Courtesy: Prabudha Bharata.)

श्री तन्त्रालोक

रचनाकारः आचार्य अभिनवगुप्त

भाषाटीकाः ईश्वरस्वरूप स्वामी लक्ष्मणजू



श्री

तन्त्रालोकः

श्रीमन्महामाहेश्वराचार्यवर्यश्रीमदभिनवगुप्तपादाविरचितः ।
श्रीगुप्तगंगान्तर्गतेश्वराश्रमवास्तव्यराजानकलक्ष्मणविरचित–
भाषाटीकोपेतः ।

प्रथममाह्निकम् ।

विमलकलाश्रयाभिनवसृष्टिमहाजननी
भरिततनुश्च पञ्चमुखगुप्तरुचिर्जनकः ।
तदुभययामलस्फुरितभावविसर्गमयं
हृदयमनुत्तरामृतकुलं मम संस्फुरतात् ॥१॥

ॐ- अभिनवगुप्त जी को जन्म देने से महान्-उत्सव से संपन्न बनी हुई जो विमला नाम वाली माता है तथा परिपूर्ण-भैरवसत्ता-संपन्न सिंह-गुप्त अथवा नरसिंहगुप्त-नाम से प्रसिद्ध जो पिता है – उन दोनों की महामेलापदशा अथवा आद्ययाग में सस्फुर बना हुआ एवं अलौकिक कुण्डगोल-नाम वाले महाद्रव्य से भरा हुआ जो अनुत्तर-अमृत-स्वरूप (उन दोनों का) सारभूत हृदय है, वही हृदय मुझे स्वात्मसंवित्तिप्रकाशन-पर्यन्त चमक उठे, अर्थात् स्वात्म-संवित् का सार बना हुआ जो तन्त्रालोक नाम वाला महाशास्त्र है उसे पूर्ण-रूप से प्रकाशित करे! ॥१॥

तन्त्रालोक-विवेक-कर्ता आचार्य जयरथ जी ने इस ग्रन्थकार के मंगलाचरण-श्लोक में पर-त्रिक-शक्तियों का समावेश वर्णन किया है और उसी के अनुसार इस श्लोक के तीन अर्थ किये हैं। पराशक्ति में पराशक्ति, परापराशक्ति और अपराशक्ति का समावेश है। अतः पराशक्ति में पराशक्ति का आश्रय लेकर इस श्लोक में यूं अर्थ निर्धारित करना चाहिए। 'विमला'– इस जननी-वाचक शब्द से निर्मल शुद्ध-स्वातन्त्र्यशक्ति समझना चाहिए। 'नरसिंहगुप्त'– इस जनक-वाचक शब्द से पञ्चशक्तिसुनिर्भर स्वतन्त्र शिव मान लेना चाहिये। इन दोनों अर्थात् विश्वोत्तीर्ण-रूप स्वतन्त्र शिव और विश्वमय स्वातंत्र्य-शक्ति के पारस्परिक संघट्ट से अर्थात् विश्वोत्तीर्णता में विश्वमयता तथा

नौमि चित्प्रतिभां देवीं परां भैरवयोगिनीम्।
मातृमानप्रमेयांशशूलाम्बुजकृतास्पदाम् ॥ २ ॥

जो पराशक्ति परिपूर्ण चित्प्रकाश संपन्न सर्वतः देदीप्यमान् बनी हुई है, तथा जो प्रमातृरूप, प्रमाणरूप और प्रमेयरूप तीन कमलात्मक तथा उन्मनात्मक अरों के ऊपर सर्वदा ठहरी हुई है- ऐसी सदैव चिद्भैरवनाथ से संयुक्त बनी हुई परादेवी की मैं स्तुति करता हूं, अर्थात् उसी में समावेश करता हूं ॥ २ ॥

नौमि देवीं शरीरस्थां नृत्यतो भैरवाकृतेः।
प्रावृण्मेघघनव्योमविद्युल्लेखाविलासिनीम् ॥ ३ ॥

जो अपरा देवी सदैव विश्वविलासनात्मक नृत्य करने में लगे हुए भैरवनाथ के शरीर अर्थात् स्वरूप में ठहरी हुई है। इसी आशय से वह अपरादेवी भेदरूपी प्रमेयदशा में उसी प्रकार चमकती हुई रहती है मानो वर्षाकालीन मेघ-प्रपूरित आकाश में विद्युत् अर्थात् बिजली चमकती हो- उसी अपरादेवी की मैं स्तुति करता हूं ॥ ३ ॥

\+ विश्वमयता में विश्वोत्तीर्णता का विकास होता है— इसी की ओर यहां 'स्फुरित-भावविसर्गमयम्' में संकेत है। इसी अवस्था को हृदय के नाम से अलंकृत किया गया है, और यही अवस्था चिदानन्द की अवस्था से भी उत्कृष्ट जगदानन्द- अवस्था कहलाती है— इसी पारमार्थिक हृदय अथवा जगदानन्द की अवस्था की प्राप्ति के लिए आचार्य जी लालायित हो रहे हैं।

पराशक्ति में परापराशक्ति का प्रकाश इस प्रथम श्लोक में निम्नलिखित रूप से निश्चय करना चाहिए। समस्त प्रमाणप्रमेयमय जगत को उत्पन्न करने वाली 'जननी' कहलाती है; जो समस्त जगत का आप्यायन करने वाली 'विमलकला' नाम से अमाकला रूप ही मानी गई है; वही 'अभिनवसृष्टिमहा' अर्थात् सदैव सृष्टिदशा में होते हुए भी स्वातन्त्र्य-रूप अपने प्रकाश से संयुक्त बनी हुई रहती है। इस में समस्त जगत का संहार करने वाला ही 'जनक' शब्द से समझना चाहिए। यहां 'पंचमुखगुप्तरुचिः' का अर्थ यह है कि भावसंहारकारी पर-प्रमातृ-रूप जनक सदैव विषय-ग्रहण-काल में अपनी परप्रमातृदशा को नहीं छोड़ता। इत्येवम् सृष्टिसंहारदशा के संमेलापात्मक दशा में जो विकास प्राप्त होजाता है, उसी श्रीकालसंकर्षिणीधाम को यहां हृदय समझना चाहिए। पराशक्ति में अपरादेवी का परामर्श तो प्रथम श्लोक की भाषाटीका में मैं ने स्वयं लिखा है ॥ १ ॥

दीप्रज्योतिश्छटाप्लुष्टभेदबन्धत्रयं स्फुरत् ।
स्ताज्ज्ञानशूलं सत्पक्षविपक्षोत्कर्तनक्षमम् ॥ ४ ॥

निर्निरोध प्रज्वलित समस्त इन्द्रियवृत्तियों रूपी प्रकाशमय छटाओं से जो ज्ञान-स्वरूप शूल समस्त भेदप्रथारूपी तीनों अर्थात् आणव-मायीय-कार्ममलात्मक बन्धनों को एकबारगी जला देता है ; ऐसा ही यह परापरा-शक्ति-स्वरूप ज्ञान रूपी त्रिशूल पारमार्थिक जगदानन्द-शोभनास्थिति के सभी विपक्षों अर्थात् जगदानन्दास्थिति का अपहरण करने वाले असत्य-आनन्दात्मक अवस्थाओं का नाश करने में समर्थ हो जाय ॥ ४ ॥

स्वातन्त्र्यशक्तिः क्रमसंसिसृक्षा
क्रमात्मता चेति विभोर्विभूतिः ।
तदेव देवीत्रयमन्तरास्ता-
मनुत्तरं मे प्रथयत्स्वरूपम् ॥ ५ ॥

स्वातन्त्र्यशक्तिः अर्थात् परिपूर्ण शिवाभिन्न स्वतंत्ररूपा परा शक्तिः, क्रम को भली भांति उत्पन्न करने की इच्छा (क्रमसंसिसृक्षा) अर्थात् जगत की उत्पत्ति करने के लिये पहिली इच्छा रूपा परापरा शक्तिः, क्रमात्मता- अर्थात क्रम रूप काल का स्वरूप बनी हुई अपरा रूपा क्रिया शक्ति जो हैं ; वे ही तीन शक्तियां मुझे अपने स्वाभाविक अनुत्तर स्वरूप का साक्षात्कार कराती हुई मेरे हृदय में अपना स्थान बना लेवें ॥ ५ ॥

(श्लो० २) दूसरे श्लोक में आचार्यपाद परा-त्रिक में ठहरी हुई परा-शक्ति का विमर्श करते हैं, अत एव इस श्लोक में उस शक्ति को दो विशेषणों से अलंकृत किया है — 'परादेवी तथा भैरवयोगिनी' इति।

(श्लोक ३) चूंकि अपरादेवी का परामर्श करने के बिना परापरा-देवी का परामर्श असम्भव है, इस लिए तीसरे श्लोक में आचार्य जी परापरात्रिकान्तर्गत परापराशक्ति का विवेक [illegible] करने के बजाय अतिरिक्त अपरा-भेदरूपा शक्ति का विचार करते हैं ; इसी लिए इस देवी को 'शरीरस्थां' कहा है ।

(श्लो० ४) इस श्लोक में आचार्यपाद परापरात्रिक की परापरा-शक्ति का विचार करते हैं

(श्लोक ५) इस पांचवें श्लोक में अभिनवगुप्त जी अपरात्रिक की तीनों पराशक्ति, परापरा-शक्ति और अपरा शक्ति का परामर्श करते हैं । तंत्रालोकविवेक में श्रीमान्

दीप्रज्योतिश्छटाप्लुष्टभेदबन्धत्रयं स्फुरत्।
स्ताज्ज्ञानशूलं सत्पक्षविपक्षोत्कर्तनक्षमम्॥ ४॥

निर्निरोध प्रज्वलित समस्त इन्द्रियवृत्तियों रूपी प्रकाशमय छटाओं से जो ज्ञान-स्वरूप शूल समस्त भेदप्रथारूपी तीनों अर्थात् आणव-मायीय-कार्ममलात्मक बन्धनों को एकबारगी जला देता है; ऐसा ही यह परापरा-शक्ति-स्वरूप ज्ञान रूपी त्रिशूल पारमार्थिक जगदानन्द-शोभनास्थिति के सभी विपक्षों अर्थात् जगदानन्दास्थिति का अपहरण करने वाले असत्य-आनन्दात्मक अवस्थाओं का नाश करने में समर्थ हो जाय॥ ४॥

स्वातन्त्र्यशक्तिः क्रमसंसिसृक्षा
क्रमात्मता चेति विभोर्विभूतिः।
तदेव देवीत्रयमन्तरास्ता-
मनुत्तरं मे प्रथयत्स्वरूपम्॥ ५॥

स्वातन्त्र्यशक्तिः अर्थात् परिपूर्ण शिवाभिन्न स्वतंत्ररूपा परा शक्तिः, क्रम को भली भांति उत्पन्न करने की इच्छा (क्रमसंसिसृक्षा) अर्थात् जगत की उत्पत्ति करने के लिये पाहिली इच्छा रूपा परापरा शक्तिः, क्रमात्मता- अर्थात क्रम रूप काल का स्वरूप बनी हुई अपरा रूपा क्रिया शक्ति जो हैं; वे ही तीन शक्तियां मुझे अपने स्वाभाविक अनुत्तर स्वरूप का साक्षात्कार कराती हुई मेरे हृदय में अपना स्थान बना लेवें॥ ५॥

(श्लो० २) दूसरे श्लोक में आचार्यपादपरापर-त्रिक में ठहरी हुई परा-शक्ति का विमर्श करते हैं, अत एव इस श्लोक में उस शक्ति को दो विशेषणों से अलंकृत किया है — 'परादेवी तथा भैरवयोगिनी' इति।
है — 'परादेवी तथा भैरवयोगिनी' इति।

चूंकि अपरादेवी का परामर्श करने के विना परापरा-देवी का परामर्श असम्भव
श्लोक ३) चूंकि अपरादेवी का परामर्श करने के विना परापरा-देवी का परामर्श असम्भव है, इस लिए तीसरे श्लोक में आचार्य जी परापरात्रिकान्तर्गत परापराशक्ति का विवेक ~~[illegible]~~ करने के बजाय अतिरिक्त अपरा-भेदरूपा शक्ति का विचार करते हैं; इसी लिए इस देवी को 'शरीरस्थां' कहा है।

(श्लो० ४) इस श्लोक में आचार्यपाद परापरात्रिक की परापरा-शक्ति का विचार करते हैं।

श्लोक ५) इस पांचवें श्लोक में अभिनवगुप्त जी अपरात्रिक की तीनों पराशक्ति, परापरा-शक्ति और अपरा शक्ति का परामर्श करते हैं। तंत्रालोकाविवेक में श्रीमान्

इस पूर्वोक्त रीति से परात्रिक में, परापरात्रिक में तथा अपरात्रिक में ठहरी हुई देवियों को प्रणाम करके आचार्यपाद समस्त विघ्नों को दूर करने के लिए प्रथम में त्रिकशास्त्रसमुचित श्रीगणपति से प्रार्थना करते हैं ——

*तद्देवताविभवभाविमहामरीचि-
चक्रेश्वरायितनिजस्थितिरेक एव ।
देवीसुतो गणपतिः स्फुरदिन्दुकांतिः
सम्यक्समुच्छलयतान्मम संविदाब्धिम् ॥ ६ ॥

एक ही अर्थात् अनन्यापेक्ष जो 'गणपतिः' अर्थात् समस्त इन्द्रिय-चक्रों में अपनी अहन्ता समर्पित करने वाला, अथवा सभी इन्द्रियों पर अहन्तारूपता से शासन करने वाला पति है; अतः एव समस्त इन्द्रिय-देवियों का मानो चक्रेश्वर बना हुआ है – वही परास्वातंत्र्यरूपा चिच्छक्ति का पुत्र अपनी स्वात्मस्थिति में ठहरा हुआ समस्त प्रमेयमय सोम रूपी जगत का प्रकाश बना हुआ मेरे संवित्-समुद्र को विकसित करे ॥ ६ ॥

अब श्रीगणपति का परामर्श करने के अनन्तर ग्रन्थकार अपने सभी कुलमार्गादि संबन्धी गुरु-जनों की स्तुति आरम्भ करते हैं ——

रागारुणं ग्रन्थिबिलावकीर्णं
यो जालमातानवितानवृत्ति ।
कलोम्भितं बाह्यपथे चकार
स्तान्मे स मच्छन्दविभुः प्रसन्नः ॥ ७ ॥

आचार्य जयरथ जी ने 'नरशक्तिशिवात्मकं त्रिकम्' इस आधार पर इस अपरात्रिक-प्रतिपादक श्लोक का अर्थ किया है। इस में 'स्वातन्त्र्यशक्ति' का अर्थ उन्हों ने शिव लिया है, क्रमसिसृक्षा का अर्थ शक्ति लिया है और क्रमात्मता से नर को वर्णन किया है, पर मेरे विचार से यह अर्थ प्रकृत-विरुद्ध सा दिखाई देता है, यतः इस श्लोक में शक्तियों का विचार आचार्यपाद करते हैं न कि शिव का। यदि आचार्य जयरथ जी का ही ठीक होता तो आचार्य जी इन तीनों को शिव की विभूति (विभोर्विभूतिः) कहते हैं। शिव की विभूति तो शक्तियां ही हो सकती हैं परन्तु शिव ही शिव की विभूति कैसे कह सकते हैं। आगे आचार्य अभिनवगुप्त जी जानें और पाठक-गण जानें ॥ ५ ॥

(श्लो० ६) इस श्लोक में भी आचार्य जयरथ जी ने 'गणपति' के दो अर्थ लिए हैं। एक प्रधान-गणपति और दूसरा वटुकनाथ, जिस में उन्हों ने इन को अर्थात् गणपति को अपान-व्याप्ति की है और वटुकनाथ को प्राणव्याप्ति बताई है। मेरे विचार से यदि यहां आचार्यपाद गणपति से दो-गणेश और वटुक अभीष्ट होते तो गणपति का विशेषण 'एक एव' कहां तक युक्तिसंगत होता ॥ ६ ॥

* वास्तव में समस्त इन्द्रियों का विषयग्रहणादि कार्य पूर्वोक्त परा, परापरा और अपरा-इन तीन शिवशक्तियों के ऐश्वर्य से सिद्ध होता है; इसी आशय की ओर '...देवताविभवभावि'– इस पद में संकेत है।

पृथ्वीतत्त्व से लेकर माया-तत्त्व तक एक संसार रूपी महाजाल है, जिस में विषयवासनाओं रूपी प्रलोभनों से अनेकानेक अज्ञानीजन रूपी मछलियां पकड़ी जाती हैं। यह महाजाल रागादिकों से सुरञ्जित बना हुआ, माया-ग्रन्थि रूपी गांठों से व्याप्त, कलादि षट्कञ्चुकों से संयुक्त बना हुआ और देश, काल, आकार तथा दुरवदुःखानन्तता से 'आतानावितानवृत्ति,'- अर्थात् बड़ा लम्बा और चौड़ा है — इसी माया रूपी महाजाल का जिस ने एकबारगी बहिष्कार कर लिया है वही परमेश्वरसमावेशशाली श्रीश्रीमच्छन्दनाथ मेरे प्रति प्रसन्न बने रहें ॥७॥

त्रैयम्बकाभिहितसन्तातिताम्रपर्णी-
सन्मौक्तिकप्रकरकांतिविशेषभाजः।
पूर्वे जयन्ति गुरवो गुरुशास्त्रसिन्धु-
कल्लोलकेलिकलनामलकर्णधाराः ॥८॥

हमारे पूर्वकालीन गुरु-जन त्र्यम्बकनाथ की शिवाद्वैतशाखा में कहे गये संप्रदाय रूपी ताम्रपर्णी नदी में परमार्थ रूपी मोतियों की असामान्य दीप्ति को धारण करने वाले हैं, तथा गहरे शास्त्रसमुद्र की लहरों की क्रीडा में निर्मल योग्य नाविक बने हुए हैं - ऐसे ही उन गुरुजनों की जय हो ॥८॥

(श्लो०७) इस सातवें श्लोक में आचार्यपाद ने कुलप्रक्रिया के अवतारक श्रीमच्छन्दनाथ की स्तुति की है। प्रथमतः इस कुलप्रक्रिया का उपदेश भैरवनाथ के द्वारा उसकी शक्ति भैरवी को प्राप्त हुआ, तत्पश्चात् भैरवी के द्वारा श्रीमच्छन्दनाथ को प्राप्त हुआ, इत्यतः मच्छन्दनाथ को ही अवतारकनाथ अथवा तुर्यनाथ कहते हैं। कहा जाता है कि इसी मच्छन्दनाथ ने अपनी स्वतंत्र इच्छा से इस संसार-मय महाजाल के ऊपर आठ महात्मा अपनी ही दीप्ति से चमचमाते हुए स्थापित किए, और सभी शक्तिपातविद्ध जनों को वे महात्मा यही सिखलाते हैं कि कैसे इस माया-जाल के फंदे में न आकर इस के ऊपर रहकर चमकना चाहिए।

माया के तीन रूप हैं— मायातत्त्व[1], मायाशक्ति[3] और मायाग्रन्थि[2]। इस सातवें श्लोक में आचार्यपाद माया के इस दूसरे रूप की ओर संकेत करते हैं ॥७॥

(श्लो०८) इस श्लोक में शिवाद्वैतसंबन्धी सभी पूर्व गुरुजनों की स्तुति की गई है। इस त्रिक-शास्त्र की साढ़े तीन शाखायें हैं -- त्र्यम्बक-शाखा (अद्वैत-प्रधान), आमर्दक-शाखा (द्वैत-प्रधान), श्रीनाथ-शाखा (द्वैताद्वैत-प्रधान) और अर्ध-त्र्यम्बक-शाखा (अद्वैत-प्रधान कौलसंप्रदाययुक्त-शाखा)। इस श्लोक में अद्वैत-प्रधान-त्र्यम्बकशाखा और अद्वैत-कौल-प्रधान अर्धत्र्यम्बक-शाखा की ओर ही 'त्रैयम्बक'- इस शब्द में संकेत है।

कहा जाता है कि ताम्रपर्णी नदी मलयाचल से निकली है और इस नदी में बहुमूल्य मोती होते हैं ॥८॥

जयति गुरुरेक एव श्रीश्रीकण्ठो भुवि प्रथितः।
तदपरमूर्तिर्भगवान् महेश्वरो भूतिराजश्च ॥९॥

जगत में विख्यात अद्वितीय गुरुदेव मोक्षलक्ष्मी-संपन्न श्रीकण्ठनाथ जी की जय हो, और उनके ही दूसरे रूप भगवान् महेश्वर तथा श्रीभूतिराज जी की भी जय हो ॥९॥

श्रीसोमानन्दबोधश्रीमदुत्पलविनिःसृताः।
जयन्ति संविदामोदसन्दर्भा दिक्प्रसर्पिणः ॥१०॥
तदास्वादभरावेशबृंहितां मतिषट्पदीम्।
गुरोर्लक्ष्मणगुप्तस्य नादसंमोहिनीं नुमः ॥११॥

श्रीसोमानन्द जी के संप्रदाय से और श्रीमान् उत्पलदेव जी से निकले हुए, भिन्न भिन्न दिशाओं में फैले हुए ज्ञान रूपी सुगन्धि के समूहों की जय हो ॥१०॥ उस ज्ञान की सुगन्धि के रसास्वादन की अधिकता के आवेश से बढ़ी हुई तथा व्याख्यान रूपी भिनभिनाहट से मोहित करने वाली गुरुदेव लक्ष्मणगुप्त जी की बुद्धिरूपिणी भौंरी की हम स्तुति करते हैं ॥११॥

यः पूर्णानन्दविश्रान्तसर्वशास्त्रार्थपारगः।
स श्रीचुखुल्लको दिश्यादिष्टं मे गुरुरुत्तमः ॥१२॥

जो पूर्णानन्द में विश्रांत होने के फलस्वरूप सभी शास्त्रों के अर्थों के पारंगत हुए हैं, वह मेरे उत्कृष्ट गुरुदेव अर्थात् श्रीनरसिंह गुप्त नाम वाले पिता श्रीचुखुलकनाथ मुझे अभीष्ट पद का मार्ग दिखायें ॥१२॥

(श्लो० ९) शास्त्रों का कथन है कि जब कलियुग के प्रादुर्भूत होने पर समस्त शैवशास्त्रों का संप्रदाय पूर्ण रूप से लुप्तप्राय हुआ था, तब भगवान् शंकर जी कैलाश पर्वत में (श्रीकण्ठनाथ) जी के रूप में स्वयं प्रकट हुए, और उन्होंने ऋषि दुर्वासा के द्वारा ही समस्त शैव-शास्त्रों का संप्रदाय पुनः स्थापित करवाया। श्रीनाथ जी की भेदाभेदप्रधान शाखा में श्रीमान् (महेश्वरनाथ जी) हुए और अर्ध त्र्यम्बक शाखा में श्रीमान् (भूतिराज जी) विख्यात हुए हैं — इन्हीं तीन आचार्यों की ओर इस श्लोक में संकेत है ॥९॥

(श्लो० १०, ११) इस दसवें और ग्यारवें श्लोक में श्रीमान् आचार्यपाद अपने गुरु, परमगुरु और परमेष्ठि गुरु की स्तुति करते हैं। आचार्यपाद जी के गुरुदेव श्रीलक्ष्मणगुप्त जी, परमगुरु श्री उत्पलदेव जी और परमेष्ठि गुरु श्रीसोमानन्द जी हुए हैं। यह कहना अप्रासंगिक न होगा कि यह हमारे आचार्यपाद के तन्त्रसंबन्धी तर्क के गुरु थे ॥१०,११॥
(श्लो० १२) हमारे आचार्यपाद के पिता का नाम नरसिंहगुप्त था। चुखुलकनाथ इन का दूसरा नाम था। पिता को भी गुरु कहते हैं ॥१२॥

अब आचार्यपाद श्रीशम्भुनाथ जी की स्तुति करते हैं, जो उनके कुलप्रक्रिया के सफल गुरुदेव हुए हैं —

जयताज्जगदुद्धृतिक्षमोऽसौ
भगवत्या सह शंभुनाथ एकः।
यदुदीरितशासनांशुभिर्मे
प्रकटोऽयं गहनोऽपि शास्त्रमार्गः ॥ १३ ॥

इस सारे संसार को मुक्त बनाने में जो समर्थ है, तथा जिस के कहे गये शास्त्रसंबन्धी मर्मों से मुझे यह दुर्बोध तथा दुर्लभ शास्त्र का मार्ग भली भांति प्रकट हुआ है, उसी अद्वितीय शंभुनाथ नाम वाले गुरुदेव की जय हो जो सदैव अपनी शुभा दूती भगवती के साथ रहा करते थे ॥ १३ ॥

सन्ति पद्धतयश्चित्राः स्रोतोभेदेषु भूयसा।
अनुत्तरषडर्धार्थक्रमे त्वेकापि नेक्ष्यते ॥ १४ ॥

वास्तव में इस अनुत्तर- त्रिकशास्त्र-क्रम में अनेक प्रणालियां तथा अनेक और आश्चर्य- जनक पद्धतियां अर्थात् उपाय विद्यमान हैं; परन्तु आज कल के समय में कोई एक पद्धति नहीं दृष्टि-गोचर होती, अर्थात् सारी पद्धतियां तथा प्रणालियां लुप्त हुई हैं ॥ १४

(श्लो० १३) वास्तव में कुलप्रक्रिया में किसी भी दीक्षादि कर्म में गुरुदेव को दूती के बिना अधिकार नहीं होता, इसी आशय से कुलप्रक्रिया के गुरु श्रीशंभुनाथ जी के साथ ही समानभाव से उसकी दूती श्रीभगवती की स्तुति की है। स्मरण रहे कि श्रीशंभुनाथ जी हमारे आचार्यपाद के कुलसंप्रदाय के गुरु ही केवल न थे अपितु त्रिकशास्त्र के गुरु भी थे।

इस हमारे कुलसंप्रदाय में मातृशक्ति का अत्यधिक आदर है, यतः मातृशक्ति बड़ी प्रबलशक्ति है- इसी आशय से कुलसंप्रदाय के गुरु को दूतीरूप में मातृशक्ति का आश्रय लेना पड़ता है। कहा भी है —

योक्ता संवत्सरात्सिद्धिरिह पुंसां भयात्मनाम्।
सा सिद्धिस्तत्त्वनिष्ठानां स्त्रीणां द्वादशभिर्दिनैः।
अतः सुरूपां सुभगां सद्रूपां भाविताशयाम्।
आदाय योषितं कुर्यादर्चनं यजनं व्रतम् ॥

इस का तात्पर्य यह है कि जो सिद्धि पुरुषों को एक वर्ष में प्राप्त होती है, वही सिद्धि स्त्रियों को केवल बारह दिनों में ही प्राप्त होती है — अतः दूती का साथ होना इस संप्रदाय में नितान्त आवश्यक है।

शक्तिविज्ञान रहस्य

– डॉ. जागीर सिंह –

''शक्ति'' शब्द विविध अर्थों में प्रयुक्त होता चला आ रहा है। प्रत्येक दर्शन, सम्प्रदाय, धर्म अथवा मत अपने–अपने ढंग से, नाम विशेष से एवं रूप विशेष में अनादि काल से शक्ति को मानता चला आ रहा है। केवल आध्यात्मिक स्तर पर ही इसकी मान्यता की बात नहीं है, प्रत्युत भौतिक क्षेत्र में भी इसका प्रयोग एक बच्चे से लेकर वृद्ध व्यक्ति, श्रमिक से लेकर व्यवसायी, किसान, विद्वान्, राजनेता, विज्ञानी किंवा सांसारिक क्षेत्र में विविध रूपों में देखा और अनुभव किया जाता है। ऐसा माहेश्वराचार्य महेश्वरानन्द की महार्थमंजरी[1], श्रुति[2], श्रीकालोत्तर तन्त्रादि[3] से स्पष्ट है। तन्त्रालोक में अभिनवगुप्त अनुसार शक्ति जड़–चेतनभाव का स्वरूप अर्थात् आत्मसत्ता होती है।[4] उसी से भाव–अभावरूप जगत् की सत्ता (अस्तित्व) है। शिवसूत्रविमर्शिनी में राजानक क्षेमराज का कथन है कि वह ही सब की आत्मा एवं स्वभाव है।[5] वह चैतन्यरूप है, इसलिए उसी के प्रकाश से सभी प्रकाशित होते हैं। आत्मप्रकाशरूप चिति शक्ति के बिना कोई भी सत्ता भासित नहीं हो सकती – ऐसा अनुभव सिद्ध ही है।[6] यही सत्य अनेकशः श्वेताश्वतरोपनिषद्, कठोपनिषद्[7], भगवद्गीतादि श्रुतियों में प्रतिपादित किया गया है।[8] पराप्रवेशिका में कहा गया है कि इस शक्ति को आगमों में विमर्श, चित्, चैतन्य, स्वरसोदिता परावाक्, स्वातन्त्र्य, परमात्मा का मुख्य ऐश्वर्य, कर्तृत्व, स्फुरता, सारा, हृदय, स्पन्द आदि नामों से संज्ञित किया गया है।[9] ईश्वर प्रत्यभिज्ञा में आचार्य उत्पलदेव ने ऐसा ही मत व्यक्त करते[10] हुए शक्ति को स्फुरत्ता, चिति, महासत्ता, देश–कालविशेषिणी, सारा, हृदय, स्फुरणकर्तृता आदि नामों से आगमों में संबोधित होना कहा है।[11] शैवाद्वैत दर्शन में इसे विश्वोत्तीर्णा, विश्वमयी, परा, परापरा, अपरा एवं परावाक्, पश्यन्ती, मध्यमा, वैखरी एवं ब्राह्मी आदि शक्तिरूपा संवित् अथवा परासंवित् कहा गया है।[12] रहस्यपन्चदशिका में कहा है कि इस शक्ति के बिना कोई कुछ नहीं कर सकता है, न ही जान सकता है, न ही संकल्प–विकल्प आदि ही किया जा सकता है, ऐसी वह पराशक्ति शिवा सर्वमंगलकारिणी जगत् की सृष्टि, स्थिति और संहारादि करने वाली है।[13] परात्रिंशिका विवरण अनुसार वास्तव में सुनना, देखना, बोलना, ग्रहण करना आदि सभी भगवती शक्ति के ही विविध रूप हैं[14] इस तथ्य को ऐतरेयोपनिषद् में स्पष्ट करते हुए कहा गया है कि जिसकी शक्ति से प्राणी रूप देखता है, शब्द सुनता है, गन्ध सूंघता है, वाणी बोलता है, मधुर–अमधुरादि को जनता है, वह आत्मशक्ति ही है।[15] केनोपनिषद भी उसको श्रोत्र की श्रवण शक्ति, मन की मनन शक्ति, वाणी की वाक्शक्ति, प्राण की प्राणन शक्ति, चक्षु की दर्शन शक्ति, आदि मानता है।[16] कठोपनिषद भी कहता है कि इस आत्मशक्ति द्वारा ही जीव रूप, रस, गन्ध, स्पर्श, शब्द और अन्तःकरण (मन, बुद्धि, अहंकार) बहिष्करण (ज्ञानेन्द्रिय व कर्मेन्द्रिय) के कार्य करने में समर्थ होता है।[17] ऋग्वेद के वाक् सूक्त में भी यही तथ्य उद्घाटित किया गया है कि पराशक्ति की सामर्थ्य से ही जीव अन्न खाता है, देखता है, श्वास–प्रश्वास लेता है, सुनता है, मननादि तत्–तत् कार्य करता है।[18] यह पराचिति पारमेश्वरी शक्ति अपने कल्पसूत्रों में जगत् को छत्तीस तत्त्वात्मक जगत् को क्रोडीकृत किए हुए है।[19] श्री परशुराम भी अपने कल्पसूत्रों में जगत् को छत्तीस तत्त्वात्मक ही मानते है।[20] उपनिषद् अनुसार यह आत्मशक्ति न स्त्री है, न पुरुष है और न ही नपुंसक है, प्रत्युत् जिस–जिस शरीर को ग्रहण करती है अथवा रूप को धारण करती है, वैसी ही परिलक्षित होती है।[21]

अभिनवगुप्त अनुसार शास्त्रों में निरूपित है कि जगत् का कण–कण भी ब्रह्मशक्ति का सर्वरूप

है। एक–एक तत्त्व भी एकत्र रूप से छत्तीस तत्त्वमय है।[22] अतएव एक ही अद्वितीया, सर्वथा परिपूर्णरूपा, संवेदन सत्ता, यह भट्टारिका पराभगवती परमेश्वरी है और इसमें कोई क्रमादियोग नहीं होता है[23]। वह तो ईश्वरप्रत्यभिज्ञा अनुसार इसी की कालशक्ति के प्रभाव से लौकिक क्रिया में होता है।[24] इसी शक्ति को 'अहमिति' कहा जाता है। विपर्यय संहार से तो 'अह् अं' कही जाती है। दोनों प्रकार से भी यह वस्तुतः एक ही संवित् होती है। इसी प्रकार वह सर्वत्र घट, सुख आदि के प्रकाश (ज्ञान) में भी स्वात्म विश्रान्ति सर्वस्वभूत "अहंभाव" है।[25] जैसा कि उत्पलदेव ने अजडप्रमातृसिद्धि में कहा है कि प्रकाश अर्थात् सभी प्रकार के ज्ञान की जो आत्मविश्रान्ति होती है, उसी को 'अहंभाव' कहते हैं।[26] इसलिए अभिनवगुप्त परात्रिंशिका विवरण में निष्कर्षतः कहते हैं कि वह पराशक्ति यथार्थ में सर्वात्मक है।[27] श्रीदुर्गा सप्तशती के मूर्तिरहस्य में पराशक्ति को सर्वरूपमयी एवं जगत् को देवीमय (शक्तिमय) कहा गया है।[28] मार्कण्डेय पुराण के अन्तर्गत देवी माहात्म्य में भी शक्ति को नित्या जगन्मूर्ति अभिहित किया गया है और इसे (जगत को) उससे (भगवती से) सर्वथा ओतप्रोत बतलाया है।[29] ईशावास्योपनिषद् में भी 'ईशा शक्ति' से सकल जगत प्रपन्च (स्थावर जंगम) को व्याप्त बताया गया है।[30]

त्रिपुरातापिन्युपनिषद् में कहा

तन्त्रालोक में अभिनवगुप्त अनुसार शक्ति जड़–चेतन भाव का स्वरूप अर्थात् आत्मसत्ता होती है। उसी से भाव–अभावरूप जगत् की सत्ता (अस्तित्व) है।

गया है कि एक ही सर्वभूतात्मकरूप शक्ति सभी भूतों में जलचन्द्रवत् एकधा एवं बहुधा व्यवस्थित है।[31] आथर्वणी श्रुति देवी उपनिषद् में भी विस्तार से चिति शक्ति की सर्वात्मकता का वर्णन किया गया है।[32] योगवासिष्ठ महारामायण में ब्रह्मर्षि वसिष्ठ भगवान् श्रीराम को शक्ति की सर्वात्मकता का रहस्य उद्घाटित करते हुए कहते हैं कि नित्य, सर्वथा परिपूर्ण, अविनाशी, सर्वव्यापक, सर्वशक्ति परमब्रह्म स्वरूपा में ऐसा कुछ भी नहीं है जो विद्यमान न हो, अर्थात् सब कुछ अवस्थित है। वह सर्वशक्ति सम्पन्न एवं सर्वगामी है इसी विलसित (स्फुरित) सर्वशक्तिता को सर्वत्र कार्यरूप से प्रकट करती है। सभी प्रकार के प्राणियों के शरीरों में यह शक्ति चित् (चेतन) शक्तिरूप, वायु में स्पन्दशक्ति रूप, पाषाण में जड़शक्ति रूप, जल में द्रवशक्ति रूप, अग्नि में तेजशक्ति रूप, आकाश में शून्य (अवकाश देने की) शक्ति, भव (संसार) की स्थिति में भावशक्ति, दश दिशाओं में दिग्शक्ति, संहारों में नाश–शक्ति, शोकग्रस्तों में शोक–शक्ति, आनन्दमग्नों में आनन्द–शक्ति, बलवानों में वीर्य–शक्ति, सर्गों में सर्ग–शक्ति, कल्पान्त प्रलय में प्रलय–शक्ति आदि विविध रूपों में विद्यमान है। जैसे वृक्ष के बीज में अतिसूक्ष्म रूप (potential form) से फल, पुष्प, लता, पत्र, शाखा, विटप एवं मूल सहित वृक्ष अवस्थित रहते हैं, उसी प्रकार यह सम्पूर्ण जगत् परमब्रह्मस्वरूपिणी पराशक्ति भगवती में विद्यमान रहता है।[33] रुद्रयामल तन्त्र वा कौल दर्शन के साररूप परात्रिंशिका शास्त्र में भी कहा गया है कि जिस प्रकार विशाल वट वृक्ष अतिसूक्ष्म (शक्ति) रूप में बीज में विद्यमान रहता है, वैसे ही चराचर जगत् पराशक्ति[34] में मयूराण्डरस की तरह सभी विशेषताओं सहित ऐकात्म्य से रहता है। ऐसा विष्णु पुराण में भी कहा गया है।[35] अर्थात् शक्ति ही एकत्व में अनेकत्व को अन्तर्हित किए रहती है। ऐसा कूर्म, लिंग तथा वायु आदि पुराणों में वर्णित है।[36] अर्थात् उसमें सर्वसामर्थ्य है। कुछ भी प्रकट–अप्रकट अथवा उत्पन्न–संहृत कर सकती हैं। किसी भाव का स्फुरण उसकी उत्पत्ति एवं अस्फुरण लोक कहा जाता है, जबकि योगवासिष्ठ अनुसार वास्तव में किसी भाव अथवा पदार्थ विशेष के शक्तिसर्वरूप होने से उसमें अपने कारणरूप शक्ति की सभी विशेषताएं अन्तर्हित रहती हैं।[37] प्रकट न होने से छुपी रहती हैं। उसके विशेष व्यक्तरूप को अव्यक्त एवं अव्यक्त को व्यक्त किया जा सकता है। क्योंकि योगवासिष्ठ अनुसार विश्व में सदैव सर्वत्र सत्तामात्र रूप से अतिसूक्ष्म रूप में शक्ति की सर्वात्मकता के कारण सभी भाव (पदार्थ) अवस्थित रहते हैं।

केवल जिस भाव (अथवा प्रत्यय) की मात्रा कुछ अधिक प्रस्फुटित होती है, वही वस्तु अभिव्यक्त तथा इन्द्रियगोचर होती है।[38] दूसरी ओर, इसके विपरीत जिसकी मात्रा प्रस्फुटित नहीं होती, वह प्रकट नहीं होती है। अतएव योगीजन इस शक्ति विज्ञान की व्यंजना के कौशल को जान लेने से जिस किसी भी स्थान अथवा वस्तु से किसी भी समय अभीष्ट वस्तु का प्राकट्य करने में समर्थ होते थे। महर्षि वाल्मीकि का कुशा से कुश–लव सदृश (सीता पुत्र) का निर्माण, भगवती पार्वती का मैल (मिट्टी) से गणेश का उत्पन्न करना, भगवान श्रीकृष्ण का अर्जुन को विश्वरूप दर्शन, श्रीहनुमान का समुद्र लंघन के समय भूधराकार रूप, महर्षि भारद्वाज का भरत की एक लाख सेना का आतिथ्य, वामनादि अवतारों का क्षण में विश्वरूपत्व, विष्णु द्वारा मार्कण्डेय आदि को माया प्रदर्शन प्रकृति आपूर वा अगस्त्य आदि का समुद्रपान (तोयादि प्रकृति अपसार) आदि पौराणिक एवं रामायण–महाभारत आदि में वर्णित तथ्य शक्ति विज्ञान द्वारा ही संभव बतलाया गया है।[39]

व्यावहारिक जगत में जिस पदार्थ विशेष को जिस रूप–रंग–आकार विशेष में देखा जाता है अथवा पहचाना जाता है, वह उसकी आपेक्षित सत्ता होती है। उसका वही उपलब्ध रूप सत्य हो, ऐसी बात नहीं है। लौह खण्ड केवल लोहा ही नहीं होता, उसमें समस्त प्रकृति (शक्ति) अव्यक्त रूप में समाहित होती है। केवल लौहभाव

रुद्रयामल तन्त्र वा कौल दर्शन के साररूप परात्रिंशिका शास्त्र में भी कहा गया है कि जिस प्रकार विशाल वट वृक्ष अतिसूक्ष्म (शक्ति) रूप में बीज में विद्यमान रहता है, वैसे ही चराचर जगत पराशक्ति में मयूराण्ड रस की तरह सभी विशेषताओं सहित ऐकात्म्य से रहता है।

की प्रधानता से अन्यान्य सभी अनेकविध भाव उसमें अन्तर्हित होकर अदृश्य हुए होते हैं। योगी विशुद्धानन्द अनुसार किसी भी अदृश्य (विलीन) भाव को जागृत (प्रबुद्ध) कर उसकी मात्रा बढ़ा देने पर उसका वर्तमान पूर्वभाव स्वभावतः ही अव्यक्त हो जाता है और अन्य अभीष्ट भाव व्यक्त हो जाता है। जैसे लौहभाव में सुवर्णभाव अव्यक्त होता है, यदि उसकी प्रकृति शक्ति के आपूरण से मात्रा बढ़ा दी जाये, तो व्यक्त लौहभाव अव्यक्त हो जायेगा और अव्यक्त सुवर्णभाव प्रबुद्ध एवं प्रबल हो जाने से व्यक्त हो जायेगा। तब उसे सुवर्ण के नाम तथा रूप से पहचाना जायेगा। इसी प्रकार अन्य भावों के संबंध में भी शक्ति की सर्वात्मकता के कारण जानना चाहिए।

स्थूल दृष्टि से यही समझाा जायेगा के लोहा सुवर्ण बन गया, परन्तु यथार्थ में ऐसी बात नहीं है। महर्षि पतंजलि ने अपने योगसूत्रों में इसे ''जात्यंतर परिणाम'' संज्ञित किया है। तदनुसार प्रकृति शक्ति के आपूरण से ''जात्यंतर परिणाम'' होता है, जिससे एकजातीय वस्तु अन्य जातीय वस्तु में परिणत हो जाती है।[40] जो साधक शक्ति के इस रहस्य का ज्ञान अथवा विज्ञान कर लेता है, वही वास्तविक ज्ञानी होता है। शक्ति के तत्त्व को न समझ पाने वाले अज्ञानीजन इसे पुरुष विशेष का जादू अथवा चमत्कार मानकर आत्म विस्मृत रहते हैं। यह विज्ञान योगशक्ति से अनुभूत होता है और विज्ञान योग का पूरक होता है। इससे स्पष्ट है कि जो सिद्ध (परिपूर्ण) योगी होता है, उसकी सामर्थ्य की कोई सीमा नहीं है। अतः परमेश्वर पूर्ण योगी है, जो इस पराशक्ति से सम्यक् विज्ञानी है। तभी शैवाचार्य उत्पलदेव अपने गुरु सिद्ध सोमानन्द की प्रसिद्ध रचना शिवदृष्टि की वृत्ति में इस तथ्य का उद्घाटन करते हुए कहते हैं कि जो निर्मल अन्तःकरण होकर ब्रह्मशक्ति के साथ जितनी मात्रा में युक्त (एकाग्र) होता है, वह उतनी ही मात्रा में इस शक्ति का स्फुरण अनुभव करता है।[41] सिद्ध वसुगुप्त स्पन्दकारिका में इसी तथ्य को व्यक्त करते हुए कहते हैं कि इस आत्मशक्ति के बल के स्पर्श से साधक (जीव) तद्रूप (शिव–शक्ति तुल्य) हो जाता है।[42] इसी को ''ऐश्वरी प्रवृत्ति'' की अभिव्यक्ति

कहते हैं।[43] शिवसूत्रों में भी स्वात्मशक्ति के ज्ञान से शिव समान होने की पुष्टि की गई है।[44] शिवसूत्र विमर्शिनी में राजानक क्षेमराज कहते हैं कि शाक्तबल स्फुरण के प्रकर्ष से परामृत हृदात्मक शाम्भव दशा को आत्मसात् किए हुए योगी अपने चैतन्य अंश से अभीष्ट वस्तु के निर्माण के योग्य हो जाता है।[45] बहवृचोपनिषद् के अनुसार महात्रिपुरसुन्दरी शक्ति सर्वात्मक है।[46] अतः जगत् शक्तिरूप ही है अर्थात् सब कुछ शक्ति निर्मित है।[47] अतएव चराचर विश्व शक्ति का स्फार रूप ही है।[48]

इसीलिए भगवान् श्रीकृष्ण प्रकृति शक्ति को ब्रह्मस्वरूपिणी कहकर सब की योनि (मूल स्रोत) बतलाते हैं।[49] त्रिपुरा उपनिषद में भी शक्ति को 'विश्वयोनि' कहा गया है।[50] बृहदारण्यक उपनिषद् अनुसार इसीलिए परमसत्ता (पराशक्ति) सर्वात्मक है, अतएव सब कुछ बन जाती है।[51] छान्दोग्योपनिषद् भी समस्त जगत् को आत्मशक्ति का रूप मानती है।[52] इसी रहस्य को ऋग्वेद भी व्यक्त करता हुआ कहता है कि इन्द्र (ब्रह्मशक्ति) माया (शक्ति) द्वारा विश्व रूप धारण करता है।[53] अतएव चराचर जगत् में जितने भी रूप हैं, वे सभी एक ही सर्वबीजरूपा पराशक्ति के ही हैं।[54]

भौतिक जगत् में स्थूल दृष्टि से तो यही देखा जाता है कि आम्र बीज से आम्र की ही उत्पत्ति होती है, परन्तु योग की सूक्ष्म दृष्टि से यह परिज्ञात होता है कि शक्ति के सर्वबीजरूपा होने से किसी भी भाव से कुछ भी उत्पन्न किया जा सकता

व्यावहारिक जगत में जिस पदार्थ विशेष को जिस रूप-रंग-आकार विशेष में देखा जाता है अथवा पहचाना जाता है, वह उसकी आपेक्षित सत्ता होती है। उसका वही उपलब्ध रूप सत्य हो, ऐसी बात नहीं है। लौह खण्ड केवल लोहा ही नहीं होता, उसमें समस्त प्रकृति (शक्ति) अव्यक्त रूप में समाहित होती है।

है। अहिर्बुध्न्यसंहिता में कहा गया है कि सभी भावों में विद्यमान शक्ति के विविधरूप अचिन्त्य (beyond the purview of mind) होने पर भी उनमें अभिन्नरूप से अवस्थित रहते हैं। वे अव्यक्त होने से दिखाई नहीं देते हैं, परन्तु योग अथवा विज्ञान के उपयोग से उनको कार्यान्वित किया जा सकता है, क्योंकि विश्वयोनि शक्ति अतिसूक्ष्म रूप में सभी पदार्थों में विद्यमान होती है।[55] देवीभागवत अनुसार चन्द्रमा में अनुस्यूत चांदनी की भांति सभी भावों में शक्ति विद्यमान रहती है।[56] महानिर्वाण तन्त्र में कहा गया है कि यही पराशक्ति अपनी माया से बहुविध साकार रूप धारण करती है और निराकार रूप में भी भासित होती है। यही सब की आदि (मूल) होते हुए स्वयं अनादि है। ब्रह्मा (रजोगुण) रूप में सब की कर्त्री, विष्णु (सत्त्व गुण) रूप में पालिका तथा शिव (तमोगुण) रूप में सब ही हर्त्री भी है।[57] देवी भागवत भी शक्ति को ब्रह्म और सर्वगत, सर्वरूप बतलाता है।[58] ब्रह्मा की सृष्टि शक्ति, हरि की पालन शक्ति, शिव की संहार शक्ति, सूर्य की प्रकाशन शक्ति, शेष, कूर्म एवं पृथिवी की धारण शक्ति, अग्नि में दहन शक्ति, वायु में प्रेरणा (स्पन्दन) शक्ति के रूप में आद्या शक्ति की परिणति होकर सर्वत्र विद्यमान हैं। शिव भी शक्ति के बिना शव है। अतएव शक्ति के बिना किसी की भी सत्ता संभव ही नहीं है।[59] आद्यगुरू शंकराचार्य भी सौन्दर्यलहरी में यह सत्य उद्घोषित करते है।[60] पंचदशीकार स्वामी विद्यारण्य भी मानते हैं कि प्रत्येक वस्तु के स्वरूप को उस रूप में नियमित रखने वाली शक्ति ही होती है, अन्यथा उसकी सत्ता ही संभव नहीं हो सकती।[61]

दुर्गा सप्तशती अनुसार मूलरूप में यह शक्ति एक ही है और इसी के नानाविध रूप, रंग, आकार एवं नामादि कार्यभेद अनुसार हो जाते हैं।[62] अभिनवगुप्त अनुसार यह मूल शक्ति से अन्य शक्तियों का भेद मात्र औपाधिक ही है, परमार्थतः नहीं। यह भिन्नता शक्ति के प्रभावों के वैविध्य के कारण दिखाई देती है, जैसे अग्नि की दाह्य और पाक शक्ति में प्रकल्पित है।[63] इसीलिए वाक्यप्रदीप में कहा गया है कि यह निश्चित है कि सब की सारभूत शक्ति ही है और वह एक ही है। अतः भावों की आत्मशक्ति की भेद कल्पना निरर्थक है।[64] वह सभी शक्तियों की शक्ति एवं सभी गुणों (धर्मों) की गुण (धर्म) है।[65] आज का

विज्ञान भी इस शक्ति को power, force, energy आदि नामों से मानता है और heat, sound, light आदि इसके विविधरूपों का मूल एक वैश्विक शक्ति (universal energy) अथवा सौर ऊर्जा (solar energy) के रूप में मानने लगा है। जैसे एक ही विदयुत शक्ति (electricity) विविध उपकरणों हीटर, फ्रिज, पंखें, ए.सी. आदि में उष्णता, शीतता, हवा एवं शैत्य, प्रकाश आदि परस्पर विरोधी कार्य करती है। इसी प्रकार विज्ञान यह भी मानता है कि पदार्थ (matter) को न तो उत्पन्न किया जा सकता है और न ही नष्ट किया जा सकता है। केवल इसके रूप–रंग–आकार में परिवर्तन होता है, जैसे बर्फ (ठोस), जल (तरल), वाष्प (भाप, गैस)। परन्तु इस ठोस, तरल और गैस रूप का कारण आकर्षण शक्ति की मात्रा तारतम्यता को ही माना जाता है। अवयव (अणु) का घनिष्ठ संयोग से ठोस, कम घनिष्ठता से तरल और बिल्कुल कम घनिष्ठ संयोग से गैस रूप माना जाता है, जिसमें अवयव संयोग अथवा दुराव की मुख्य भूमिका होती है।

त्रिशिरोभैरव में इस शरीर को सर्वदेवमय कहकर इसके ठोसत्व (कठिनत्व) को 'पृथिवी' और द्रवत्व को 'जल' संज्ञित किया गया है। इसी प्रकार सम्पूर्ण विश्व को एक त्रिशिरोभैरव शक्ति ही व्याप्त करके व्यवस्थित है।[66] इसीलिए स्पन्दशास्त्र में जीव को सर्वमय कहा गया है और शब्द, अर्थ, चिंतन की प्रत्येक दशा को शिवशक्तिमयी माना गया है।[67] इसीलिए योगवासिष्ठ अवयव (अणु तथा परमाणु) के संयोगनाश को द्रव्य (पदार्थ, matter) का नाश नहीं मानता है।[68] अपितु श्वेताश्वतरोपनिषद् अनुसार तृण, अरणि, मणि आदि की तरह अग्नि के अव्यक्त हो जाने जैसा हो जाता है।[69] महाभारत अनुसार अव्यक्त (अदर्शन) से व्यक्त (दर्शन) और दर्शन (व्यक्त) से अदर्शन (अव्यक्त) रूप में भाव–अभाव का प्रकृति शक्ति का परिवर्तन खेल स्वाभाविक रूप से चलता रहता है।[70] जैसे सूर्यकान्त मणि में अव्यक्त तेज सूर्य–किरण के स्पर्श से व्यक्त हो जाता है, वैसे ही शान्ति प्रधान तपोवन में दाहात्मक तेज अव्यक्त दशा में रहता है – ऐसा कालिदास ने भी अभिज्ञानशाकुन्तल में कहा है।[71] मध्यकालीन सन्त भी 'जो ब्रह्माण्ड में है, वह अण्ड में भी है' ऐसा उद्घोष करते आए हैं।[72] अतएव निष्कर्षतः कहा जा सकता है कि सर्वशक्तिमय होने से सब शक्तिरूप हैं। चूंकि शैवागम शिवसूत्रों अनुसार शक्ति चैतन्यरूप है[73], जैसा कि मृत्युजित[74] (मृत्युंजय, नेत्रतन्त्र) एवं विज्ञानभैरव[75] आदि में भी माना गया है, अतएव शक्ति विस्फार रूप विश्व[76] का प्रत्यभिज्ञाहृदय अनुसार कारण और कार्यभाव परमार्थ है अर्थात् उसमें कोई क्रम नहीं।[77] जगत उत्पत्ति में स्वतन्त्र[78] है और स्वयं को ही सब का आधार भी बनाती है।[79] अतः जगत् भी चिन्मय ही है, जड़ नहीं।[80] किसी भी वस्तु का तत्त्वतः नाश नहीं होता है, केवल रूपान्तर होता है। न केवल योग से ही किसी भी वस्तु का किसी भी वस्तु से प्राकट्य किया जा सकता है, प्रत्युत् वैज्ञानिक प्रक्रिया से भी ऐसा संभव है। इसमें विज्ञान अथवा योग मात्र रूपान्तरण प्रक्रिया में निमित्त (सहायक) बनता है, प्रयोजक नहीं। किसी भी रूप में परिवर्तित अथवा व्यक्त होने की सामर्थ्य प्रकृति शक्ति में स्वयं है, स्वाभाविक है। इसलिए जन्म, औषधि, मन्त्र, तप, समाधि[81] अथवा वैज्ञानिक प्रक्रिया केवल आवरण को दूर करने में सहायक होते हैं।[82] वस्तु सर्वरूप शक्तिमय होने से किसी भी रूप में व्यक्त–अव्यक्त होने में समर्थ है, केवल शक्ति विज्ञान होना चाहिए, जिससे इहलौकिक एवं पारलौकिक पारमार्थिक आनन्द की प्राप्ति संभव हो जाती है। ब्रह्माण्डपुराण के ललितोपाख्यान में भी कहा गया है कि जगत की एक ही शक्ति है, माता अर्थात् जननी (मूल स्रोत) है[83] और उसके साथ ऐक्य विज्ञान (शक्ति विज्ञान) सर्वसिद्धि प्रदायक होता है,[84] क्योंकि शक्ति तो स्वाभाविक रूप से सर्वतः सब में प्रकाशित हो रही है।[85] ❑❑

सिद्ध वसुगुप्त स्पन्दकारिका में इसी तथ्य को व्यक्त करते हुए कहते हैं कि इस आत्मशक्ति के बल के स्पर्श से साधक (जीव) तद्रूप (शिव–शक्ति तुल्य) हो जाता है। इसी को ''ऐश्वरी प्रवृत्ति'' की अभिव्यक्ति कहते हैं।

संदर्भ–संकेत

1. 'यं जानन्ति जडा अपि जलहार्योऽपि यं विजानन्ति" – म.मं., 4
2. "उतैनं गोपा अदृशन्नुतैनमुदहार्यः" – श्रुति
3. "आगोपालांगनाबाला नित्यमेव ब्रुवन्ति तम्" – श्रीकालोत्तरे
4. "शक्तिश्च नाम भावस्य स्वं रूपं मातृकल्पितम्।
"तेनाद्वयः स एवापि शक्तिमत्परिकल्पने" – तंत्रालोक, 1/109
5. "सा एव आत्मा, स्वभावः, विशेषाचोदनात् भावाभावरूपस्य जगतः" – शि.सू.वि., 1/1
6. "न हि अचेत्यमानः कोऽपि कस्यापि कदाचिदपि स्वभावो भवति। चेत्यमानस्तु स्वप्रकाशविवेकीभूतत्वात् चैतन्यात्मैव।" – शि.सू.वि., 1/1
7. न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः। तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति। – श्वेत.उप., 6/14, कठ.उप., 2/2/15
8. "न तद्भासयते सूर्यो न शशांको न पावकः।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम।।"–भ.गी., 15/6
9. 'एष (शक्ति) एवं विमर्शः चित्, चैतन्यं, स्वरसोदितापरावाक्, स्वातन्त्र्य, परमात्मनो मुख्यमैश्वर्यं, कर्तत्वं, स्फुरता, सारा, हृदयं, स्पन्दः इत्यादि – शब्दैरागमेषूद्घोष्येते' – परा.प्रा., पृ. 2
10. "चितिः प्रत्यवमर्शात्मा परावाक् स्वरसोदिता।
स्वातन्त्र्यमेतन्मुख्यं तदैश्वर्यं परमात्मनः।" – ई.प्र.का., 1/44
11. "सा स्फुरता महासत्ता देशकालाविशेषिणी।
सैषा सारतया प्रोक्ता हृदयं परमेष्ठिनः।। – ई.प्र.का., 1/45
12. "विश्वात्मिकां तदुत्तीर्णा हृदयं परमेशितुः।
परादिशक्तिरूपेण स्फुरन्तीं संविदं नुमः" – परा.प्रा. 1
13. "यया विना नैव करोति किन्चिन्न वेत्ति नापीच्छति संविदेशः।
तस्यै परस्यै जगतां जनन्यै नमः शिवायै शिववल्लभायै।।"
– र.पं.द., 4
14. 'वस्तुतो हि शृणोति पश्यति वक्ति गृह्णाति इत्यादि भगवत्या एव रूपम्।" – परा.त्रिं.वि., पृ 71
15. "कोऽयमात्मेति वयमुपास्महे कतरः स आत्मा, येन वा रूपं पश्यति, येन वा शब्दं शृणोति येन वा गन्धानाजिघ्रति येन वा वाचं व्याकरोति येन वा स्वादु चास्वादु च विजानाति।" – ऐत. उप., 3/1
16. "श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाच ँ स उ प्राणस्य प्राणः।
चक्षुषश्चक्षुरतिमुच्य धीराः प्रत्यास्माल्लोकादमृता भवन्ति।।" – केन.उप., 1/2
17 "येन रूपं रसं गन्धं स्पर्शशब्दौ च मैथुनम्।
एतेनैव विजानाति किमत्र परिशिष्यते।" – कठ.उप., 2/1/3
18. "मया सो अन्नमत्ति यो विपश्यति यः प्राणिति य ईं शृणोत्युक्तम्। अमन्तवो मां त उप क्षियन्ति श्रुधि श्रुत श्रद्धिवं ते वदामि।'– ऋ.वे.मं. 10, अ.10, दे.सू. 125/4
19. "पारमेश्वरी हि शक्तिः अनन्तषट्त्रिंश दादितत्त्वगार्भिणी" – परा.त्रिं.वि., पृ. 66
20. "षट्त्रिंशत्तत्त्वानि विश्वमिति" – प.रा.क.सू., 1/4
21. "नैव स्त्री न पुमानेष न चैवायं नपुंसकः।
यद्यच्छरीरमादत्ते तेन तेन स युज्यते।।" – श्वेत.उप., 5/10
22.क "प्रदेशमात्रमपि ब्राह्मणः सर्वरूपम् एकैकत्रापि च तत्त्वे षट्त्रिंशत्तत्त्वमयत्वम्" – परा.त्रिं.वि., पृ. 139
ख "सर्वमिदं हि षट्त्रिंशदात्म" – परा.त्रिं.वि., पृ. 86
23. "इत्येकैवाद्वयपरिपूर्णरूपा संवेदनसत्ताभट्टारिकेयं परा भगवती परमेश्वरी, न त्वत्रक्रमादियोगः कश्चित्"
– परा.त्रिं.वि., पृ. 197–198
24. "सक्रमत्वं च लौकिक्याः क्रियायाः कालशक्तितः।
घटते न त शाश्वत्याः प्राभव्याः स्यात् प्रभोरिव।।"
– ई.प्र.का., 2/2
25. "तदेतदुच्यते 'अहमिति' विपर्यये तु संह्रतो 'अह् अं' इति, द्वेधमपि च इयमेकैव वस्तुतः संवित्, एवमेव सा सर्वत्र घटसुखादिप्रकाशेऽपि स्वात्मविश्रान्ति सर्वस्वभूतोऽहंभावः" – परा.त्रिं.वि., पृ. 197–198
26. "प्रकाशस्यात्मविश्रान्तिरहंभावो हि कीर्तितः"–अ.प्र.सि., का. 22
27. "सा च वस्तुतः सर्वात्मकः"–परा.त्रिं.वि., पृ. 197–198
28. "सर्वरूपमयी देवी सर्वं देवीमयं जगत्।
अतोऽहं विश्वरूपां तां नमामि परमेश्वरीम्।।" – दु.स., मू.र. 26
29. ऋषिरुवाच – "नित्यैव सा जगन्मूर्तिस्तया सर्वमिदं ततम्।।"
– दु.स., 1/64
30. "ईशावास्यमिद्र सर्वं यत्किन्च जगत्यां जगत्"–ईशा.उप.,, मं. 1
31. 'एक एव हि भूतात्मा भूते भूते व्यवस्थितः।
एकधा बहुधा चैव दृश्यते जलचन्द्रवत्।।"– त्रि.ता.उप., 5/15
32. "साऽब्रवीदहं ब्रह्मस्वरूपिणी। मत्तः प्रकृतिपुरुषात्मकं जगच्छून्यं चाशून्यं च। अहमानन्दानानन्दाः। विज्ञानाविज्ञानेऽहम् ब्रह्माब्रह्मणी वेदितव्ये। इत्याहाथर्वणी श्रुतिः। अहं पंचभूतान्यपन्चभूतानि। अहमखिलं जगत्" – दे.उप., 1–3
33. श्रीवसिष्ठ उवाच – "सर्वशक्तिपरमब्रह्मनित्यमापूर्णमव्ययम्। न तदस्ति न तस्मिन् यद्विद्यते विततात्मनि।। सर्वशक्तिर्हि भगवान्यैव तस्मै हि रोचते। शक्तितामेव विततां प्रकाशयति सर्वगः।। चिच्छक्तिर्ब्रह्मणो राम शरीरेष्वभिदृश्यते। स्पन्दशक्तिश्चवातेषु जडशक्तिस्तथोपले।। द्रवशक्तिस्तथाम्भःसु तेजः शक्तिस्तथानले। शून्यशक्तिस्तथाकाशे भावशक्तिर्भवस्थितौ।। ब्रह्मणः सर्वयशक्तिर्हि दृश्यतेदशदिग्गता। नाशशक्तिर्विनाशेषुशोक– शक्तिश्चशोकिषु।। आनन्दशक्तिर्मुदिते– वीर्यशक्तिस्तथाभटे। सर्गेषु सर्गशक्तिश्च कल्पान्ते सर्वशक्तिता।। फलपुष्पलतापत्रशाखाविटप मूलवान्। वृक्षबीजेयथावृक्षस्तथेदं ब्रह्मणि स्थितं।।" – यो.वा.म.रा., 100/5–11
34. "यथा न्यग्रोधबीजस्थः शक्तिरूपो महाद्रुमः।
तथा हृदयबीजस्थं विश्वमेतच्चराचरम्।।"– परा.त्रिं., 34
35. "यथा च पादपो मूलस्कन्धशाखाऽदिसंयुतः। आदिबीजात्प्रभवति बीजान्यन्यानि वै ततः।। सम्भवंति ततस्तेभ्यो भवन्त्यन्ये परे द्रुमाः। तेऽपि तल्लक्षणद्रव्यकारणानुगता मुने।। एवमव्याकृतात्पूर्वं जायन्ते महदादयः। सम्भवन्ति सुरास्तेभ्यस्तेभ्यश्चाखिलजन्तवः।।"
– वि.पु., 2/7/32
36. "एकस्तु प्रभुशक्त्या वै बहुधा भवतीश्वरः। भूत्वा यस्मात्तु भवत्येकः पुनस्तु सः।। तस्माच्च मनसोभेदा जायन्ते चैव एव हि। एकधा तद् द्विधा चैव त्रिधा च बहुधा पुनः।। योगीश्वरः शरीराणि करोति विकरोति च। प्राप्नुयाद्विषयान् कैश्चित् कैश्चिदुग्रं तपस्चरेत्।। संहरेच्च पुनस्तानि सूर्यो रश्मिगणानिव।।'
– कू.पु., 4/54–55, लिं.पु., 70/93, वा.पु., 66/43–44
37. "तस्माद् अवयवसंयोगनाशो न द्रव्यनाशहेतुः, किं तु वह्न्यादौ। तृणारणिमण्यादिवदव्यवस्थितमेव फलबतात्कारणं कल्पनीयम्"।। – यो.वा., 3/13
38. "लीनवस्तुलब्धातिशयसम्बन्धात्" – यो.वा., 1/49
39. "दृष्टश्च लोके तृणराशिनिक्षिप्तस्य वह्निकणस्य क्षणादेव प्रकृत्यापूरेण गगनव्यापी परिणामविशेष इति। एतेन वामनाद्यवतारादीनां क्षणादेव त्रिभुवनव्यापित्वविश्वरूपादिकं मार्कण्डेयादिभ्यो विष्णुना मायाप्रदर्शनं च प्रकृत्यापूरेण तडिन्मालायामिव क्षणभंगुरेणेति व्याख्यातम्। अगस्त्यादीनां समुद्रपानादिकं च तोयादिप्रकृत्यपसारणेनेति व्याख्येयम्। एवमेव विश्वं परमेश्वरस्य मायेति गीयते ऐन्द्रजालिकवत्। क्षणेनैव प्रकृत्यापूरापसारणादिभिर्जगदन्यथयितुमुत्पादयितुं च परमेश्वरः संकल्पमात्रेण शक्नोति, सूक्ष्मदृष्ट्या तु प्रतिक्षणं तथा करोत्येवेति पश्यन्तु योगिनी भगवन्नृत्यमिति" – पा.यो.सू. योगवर्तिके, 4/2
40. "जात्यन्तरपरिणामः प्रकृत्यापूरात्" –पा.यो.सू., 4/2
41. "यावत्या च मात्रया समावेशस्तावन्तात्रसिद्धिसंभवः।
प्रथमस्तावत् कर्तृतानुसारी ज्ञानक्रियायोगः।।"
– शि.दृ.वृ., 1/11, पृ. 3
42. "अपि त्तात्मबलस्पर्शात्पुरुषस्तत्समो भवेत्" – स्प.का., 1/8
43. "तथान्यत्रोक्तम् ऐश्वरी प्रवृत्तिः"–इति – शि.दृ.वृ.पृ. 3
44. "शिवतुल्यो जायते" – शि.सू., 3/25
45. "शाक्तबलासादनप्रकर्षाद् आत्मीकृतपरामृतहृदात्मक शाम्भवपदो योगी – 'स्वमात्रानिर्माणमापादयति' – यथेष्टवेद्यवेदकावभासात्मकं निर्माणमापादयति'
– शि.सू.वि., 3/17
46. "तदेतत् सर्वाकारा महात्रिपुरसुन्दरी। त्वं चाहं च सर्वं विश्वं सर्वदेवता" – बहवृ. उप., 5
47. "सर्वं शाक्तमजीजनत्" – बह्वृ. उप., 2
48. "स्वशक्तिप्रचयोऽस्य विश्वम्" – शि.सू., 3/30
49. "मम योनिर्महद्ब्रह्म" – भ.गी., 14/3
50 "शक्तिरजरा विश्वयोनिः" – त्रि.उप., 14
51. "स इदं सर्वं भवति"– बृहद्.उप., 1/4/10
52. "आत्मैवेदं सर्वम्" – छां.उप., 7/15/2
53. "इन्द्रो मायाभिः पुरुरूप ईयते" – ऋ.वे., 6/47/18
54. "स एकधा भवति त्रिधा भवति पंचधा।
शतं दश चैकश्च सहस्राणि च विंशति।।"
– छां.उप., 7/26/2
55. "शक्तयः सर्वभावानामचिन्त्या अपृथक् स्थिताः।
स्वरूपे नैव दृश्यन्ते दृश्यन्ते कार्यतस्तु ताः।।
सूक्ष्मावस्था हि सा तासां सर्वभावानुगामिनी"।
– अ.बु.सं., शाक्तदर्शनम्, पृ. 81
56. "सर्वभावानुगा शक्तिर्ज्योत्स्नेव हिमदीधितेः"।। –दे.भा., 3/4
57. "साकाराऽपि निराकारा मायया बहुरूपिणी।
त्वं सर्वादिरनादिस्त्वं कर्त्री हर्त्री च पालिका"।।
– म.नि.त., 4/34
58.क "एवं सर्वगता शक्तिः सा ब्रह्मेति विविच्यते।
सोपास्या विविधैः सम्यग् विचार्य सुधिया सदा।।
विष्णौ च सात्विकी शक्तिस्तया हीनोऽप्यकर्मकृत्।
द्रुहिणे राजसी शक्तिर्यया हीनो ह्यसृष्टिकृत्।।
शिवे च तामसी शक्तिस्तया संहारकारकः।
इत्यूह्यं मनसा सर्वं विचार्य च पुनःपुनः।।
शक्तिः करोति ब्रह्माण्डं सा वै पालयतेऽखिलम्।
इच्छया संहरत्येषा जगदेतच्चराचरम्।।"
– दे.भा., 1/8/34–37
ख "तदात्मस्वरूपं संवित् परं ब्रह्मैकनामकम"– दे.भा.,7–32
59. "विद्वांसोऽपि वदन्त्येवं पुराणैरपि गीयते।
द्रुहिणे सृष्टिशक्तिश्च हरौ पालनशक्तिता।
शिवे संहारशक्तिश्च सूर्ये शक्तिः प्रकाशिका।
धराधरणशक्तिश्च शेषे कूर्मे तथैव च।।
साऽऽद्याशक्तिः परिणता सर्वत्र या प्रतिष्ठिता।
दाहशक्तिस्तथा वह्नौ समीरे प्रेरणात्मिका।।
शिवोऽपि शवतां याति कुण्डलिन्या विवर्जितः।
शक्तिहीनस्तु यः कश्चिदसमर्थः स्मृतो बुधैः।।
– दे.भा., 1/8/28–31
60. "शिवः शक्त्या युक्तो यदि भवति शक्तः प्रभवितुं,
च चेदेवं देवो न खलु कुशलः स्पन्दितुमपि,
प्रणन्तुं स्तोतुं वा कथमकृतपुण्यः प्रभवति।
अतस्त्वतमाराध्यां हरिहरविश्चादिभिरवि।।" –सौ.ल., 1
61. "वस्तुधर्मा नियम्येरन् शक्त्या नैव यदा तदा।
अन्योन्यधर्मसांकर्यादविप्लवेत् जगत्खलु।।" – पं.द., 3/39
62. "एकोऽहं जगत्यत्र द्वितीया का ममापरा।
पश्य मूढ मय्यैव विशन्त्यो मद्विभूतयः।।" –दु.स., 10/5
63. "मातृक्लृप्ते हि देवस्य तत्र तत्र वपुष्वलम्।
को भेदो वस्तुतो वह्नेर्द्घृपक्तृत्वयोरिव।।"–त.आ.,1/110
64. "सर्वं शक्त्यात्मभूतत्वमेकस्यैवेति निर्णयः।
भानामात्मभेदस्य कल्पना स्यादनर्थिका।।"– वा.प., 3/1/22
65. 'शक्तीनामपि सा शक्तिर्गुणानामप्यसौ गुणः"– वा.प., 3/5
66. "सर्वदेवमयः कायस्तं चेदानीं शृणु प्रिये।
पृथिवी कठिनत्वेन द्रवत्वेऽम्भः प्रकीर्तितम्"।।
इत्युपक्रम्य – 'त्रिशिरोभैरवः साक्षाद्व्याप्य विश्वं व्यवस्थितः" – त्रिशिरोभैरवमते – शि.सू.वि., सू. 4
67. "यस्मात्सर्वमयो जीवः' .... 'तेन शब्दार्थचिन्तासु च सावस्था न यः शिवः" – स्प.का., 2/3–4
68. "तस्माद् अवयवसंयोगनाशो न द्रव्यहेतुः किं तु वह्न्यादौ तृणारणिमण्यादिवत्" – यो.व., 3/13
69. "वह्नेर्यथा योनिगतस्य मूर्तिर्न दृश्यते नैव च लिंगनाशः"
– श्वेत.उप., 1/13
70. "अदर्शनादापतिताः पुनश्चादर्शनं गताः"– म.भा.
71. "शमप्रधानेषु तपोवनेषु गूढं हि ग्रहात्मकमस्ति तेजः।
स्पर्शानूकूला अपि सूर्यकान्ताः स्वकीयतेजोऽभिभवाद् दहन्ति।।
– अ.शा., 2/7
72. "यो ब्रह्माण्डे सो अण्डे" – सन्त
73. "चैतन्यमात्मा" – शि.सू., 1/1
74. "चैतन्यमात्मनो रूपं सर्वशास्त्रेणु पठ्यते"– मृ.भ. (ने.तं.),8/28
75. "चिद्धर्मा सर्वदेहेषु विशेषो नास्ति कुत्रचित्"–वि.भै., श्लो.–100
76. "स्वशक्तिप्रचयोऽस्य विश्वम्" – शि.सू., 3/30
77. "चिदेव भगवती स्वच्छस्वतन्त्ररूपा तत्तदनन्तजगदात्मना स्फुरति, इत्येतावत्परमार्थोऽयं कार्यकारणभावः"–प्र.हृ.टी.,सू. 1
78. "चितिः स्वतन्त्रा विश्वसिद्धि हेतुः"– प्र.हृ., सू. 1
79. "स्वेच्छया स्वभित्तौ विश्वमुन्मीलयति"– प्र.हृ., सू. 2
80. "परमस्याश्चिच्छक्तेरेव परिणामो जगदित्युच्यते। परन्तु जगदाकारेणैव चिच्छक्तिः परिणतेति। अतएव चिन्मयं जगन्न जड़मिति" – शाक्त दर्शनम्, पृ.8
81. "जन्मौषधिमन्त्रतपः समाधिजाः सिद्धयः" – पा.यो.सू., 4/1
82. 'निमित्तमप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः क्षेत्रिकवत्"
– पा.यो.सू., 4/3
83. "नमस्ते जगदेकमातः" – ब्र.पु., ल.उपा., 1/1
84. "आत्मैक्येनैव यज्ज्ञानं सर्वसिद्धिप्रदायकम्"
– ब्र.पु.,ल.उपा., 1/27
85. "शक्तिरतु सर्वतो भाति संसारस्य स्वभावतः"
– ब्र.पु.,ल.उपा., 1/60

कश्मीर शैव दर्शन एवं अद्वैत वेदान्त पर एक दृष्टि

— डॉ. वन्दना वागेश्वरी —

अत्यन्त प्राचीन काल से शैव दर्शन पर आधारित शैव मत का प्रचार होता रहा है। पुरातत्व अन्वेषकों के अनुसार हड़प्पा और मोहनजोदड़ो की खुदाई से यदि कोई निष्कर्ष निकलता है तो वह है सिन्धु घाटी संस्कृति में शिव की मान्यता और व्यापकता और यह व्यापकता तथा मान्यता हजारों वर्षों की उथल–पुथल के उपरान्त समकालीन भाषा में आज भी निरन्तर चली आ रही है। काल और देश की सीमाओं को लांघती हुई यह शैव परम्परा आज भी भारतीय जन मानस में सर्वाधिक महत्व रखती है।

कश्मीर की धरती में पनपने वाले अद्वैतवादी शैवदर्शन को प्रत्यभिज्ञा शास्त्र भी कहा जाता है। प्रत्यभिज्ञा सिद्धान्त यह है कि "अज्ञान की निवृत्ति के पश्चात आप्तपुरुषों के वचनों से जीव को ज्यों ही ज्ञान हो जाता है कि "मैं शिव हूं", तुरंत ही उसे आत्मस्वरूप शिवत्व का साक्षात्कार हो जाता है। क्योंकि प्रत्यभिज्ञा का अर्थ ही यह है अपने आपको जानना, पहचानना। जब साधक को अपने स्वरूप का ज्ञान होता है तो शिव का साक्षात्कार भी हो जाता है।

इसे ईश्वराद्वयवाद इसलिए कहा जाता है कि इसमें सृष्टि, स्थिति और संहार एक शिव की ही अवस्थाएं हैं। इसमें शिव ही केवल मात्र तत्त्व है। नट के तुल्य ईश्वर (शिव) अपनी इच्छा मात्र से नाना प्रकार की भूमिका ग्रहण करता है। अज्ञान, माया, जगत्, आत्मा आदि स्वेच्छा परिगृहीत रूप है। इस जगत में सब शिवरूप है। शिव ज्ञाता और ज्ञेय, प्रमाता और प्रमेय, दोनों है। शिव अनुभवकर्ता भी है और स्वयं अनुभूत पदार्थ भी है। अपने अन्तरस्वरूप में ही निहित अद्भूत शक्ति के माध्यम से वही स्वयं ब्रह्माण्ड के रूप में प्रकट होता है।[1] इसमें शिव का प्राधान्य होने से शिव ही एकमात्र सत्ता है जिससे जगत की उत्पत्ति होती है।[2] काश्मीर शैव दर्शन अपने शुद्ध आगमिक स्वभाव को न छोड़ते हुए भी वैदिक परंपरा को स्वीकार किए हुए है।[3] तन्त्रालोककार के अनुसार साधक को गर्भधान से लेकर विवाह तक के समस्त संस्कारों को वैदिक विधानों के अनुसार निभाना चाहिए।[4] परन्तु जहां तक मोक्ष प्राप्ति के उपायों की श्रेष्ठता की बात है, काश्मीर शैव दर्शन वैदिक मार्ग की अपेक्षा कौल, त्रिक आदि आगमिक मार्ग को ही सर्वोत्तम मार्ग स्वीकार करता है।[5] अद्वैत वेदान्त दर्शन (शंकराचार्य का अद्वैत शैववाद) का मूल स्रोत वेद एवं विशेषकर उपनिषद हैं। अतः यह निगम (वेद, वेदान्त) परम्परा से सभी के हित, कल्याण के लिए प्रसारित होता हुआ अवान्तर काल में गौडपाद, बादरायण एवं विशेषकर जगद्गुरु शंकराचार्य एवं सदानन्द के काल पर्यन्त विशुद्ध दार्शनिक रूप में विख्यात हुआ।

अद्वैत शैव दर्शन परमसत्ता को विश्वोत्तीर्ण तथा विश्वमय मानता है।[6] यह जगत शिव की लीला का ही विलास है। जिस प्रकार अग्नि से उष्णत्व, हिम से शीतलत्व, सूर्य से उसकी किरणें तथा पुष्प से सुगन्धि पृथक् नहीं होती, उसी प्रकार शिव से शक्ति अपृथक् है।[7] काश्मीर शैव दर्शन में शिव चित्त, आनन्द, इच्छा, ज्ञान और क्रियादि अनन्त एवं अबाधित शक्तियों से समन्वित है[8] एवं सृष्टि, स्थिति, संहार, विलय तथा अनुग्रह रूप पांच कार्यों को सतत् करता रहा है।[9] जीव मन और शरीर का पुतला मात्र नहीं है। जीव शिवरूप ही है और शिव जीव से कर्म करवाता है इसका अभिप्राय यह

है कि शिव जीव को कर्म करने के लिए अभिप्रेरित करता है। अतः वास्तविक कर्ता शिव ही है, किन्तु कर्म करने का भार जीव पर है, शिव पर नहीं।

अद्वैत वेदान्त (शंकराचार्य के अद्वैत शैववाद) में परब्रह्म को केवल शुद्ध ज्ञान स्वरूप माना गया है। उसे निष्क्रिय और अस्पन्द कहा गया है। परन्तु काश्मीर शैव दर्शन में परम शिव को ज्ञान रूप और क्रिया रूप उभयविध माना गया है। दोनों ही रूपों का परिपूर्ण सामरस्य परम शिव है। जो कुछ भी इस संसार में दिखता है वह भी वही है। जैसे मिट्टी के घड़े और सकोरे आदि बरतन मिट्टी ही हैं वैसे ही सृष्टि के स्थूल पदार्थ तथा सारा प्रपंच परमशिव ही है। वेदान्त के अनुसार एकमात्र ब्रह्म सत्य है अतएव नित्य है और जगत मिथ्या है, अतएव अनित्य है। इसके विपरीत काश्मीर शैव दर्शन में जगत् को वेदान्त की भांति विवर्तरूप, अतएव मिथ्या नहीं माना गया है।[10] शिव और शक्ति का सामरस्य रूप अद्वय परमेश्वर इस

> **अद्वैत शैव दर्शन परमसत्ता को विश्वोत्तीर्ण तथा विश्वमय मानता है। यह जगत शिव की लीला का ही विलास है। जिस प्रकार अग्नि से उष्णत्व, हिम से शीतलत्व, सूर्य से उसकी किरणें तथा पुष्प से सुगन्धि पृथक् नहीं होती, उसी प्रकार शिव से शक्ति अपृथक् है।**

जगत् के समस्त पदार्थों में अनुस्यूत है। यही कारण है कि आत्म परमेश्वर को विश्वोत्तीर्ण के साथ–साथ विश्वमय कहा जाता है।[11] वह चितिशक्ति विश्वसिद्धि के लिए पूर्ण स्वतन्त्र है[12] और अपनी इच्छा से ही बाह्य उपादानादि अथवा ब्रह्मादि की भांति पराधीन हुए बिना ही स्वयं को आधार बनाकर विश्व का उन्मीलन करती है।[13]

अद्वैत वेदान्त में जगत्–प्रपंच के मूलभूत तत्वों के विषय में कहा गया कि ब्रह्म की एकमात्र पारमार्थिक सत्ता है। काश्मीर शैव दर्शन में भी मूलभूत एक ही पारमार्थिक तत्व आत्म – परमेश्वर को माना गया है। परन्तु सृष्टि विकास की दृष्टि से शिव, शक्ति, सदाशिव, ईश्वर, सद्विद्या, माया, कला, विद्या, राग, काल, नियति, पुरुष, प्रकृति, बुद्धि, अहंकार, मन, पांच ज्ञानेन्द्रियां, पांच तन्मात्राएं, पांच कर्मेन्द्रियां तथा पांच स्थूल भूतों के परिपेक्ष्य में 36 तत्त्व माने गये हैं।

अद्वैत वेदान्त के अनुसार श्रवण, मनन, निदिध्यासन और समाधि से ज्ञानपूर्वक आत्मसाक्षात्कार होता है क्योंकि इससे अज्ञान और उसका प्रपन्च नष्ट हो जाते हैं।[14] परन्तु अद्वैत शैव मत में शास्त्र, गुरु इत्यादि के उपदेशपूर्वक बुद्धि विषयक अज्ञान दूर होने से बौद्ध ज्ञान होता है। परन्तु इसके साथ ही अनुपाय (परा पूजा), शाम्भवादि उपायों के अनुसरण, शक्तिपात अथवा परमसत्ता के अनुग्रहपूर्वक पुरुष विषयक अज्ञान दूर होने से पौरुष ज्ञान होता है।[15] ❑❑

संदर्भ–संकेत

1. स एवं भगवान स्वस्वातन्त्रयादनतिरिक्ता .....। स्पन्द निर्णय पृ. 10
2. तेन शब्दार्थचिन्तासु न सावस्था न यः शिवः। स्पन्द कारिका 2–29
3. काश्मीर शैव दर्शन, पृ. 1
4. गर्भाधानादितः कृत्वा यावदुद्ववाहमेव च।
   तावत्तु वैदिकं कर्म पश्चाच्छैवे ह्यनन्यमाक्। तन्त्रालोक, खं 3, 5, 278
5. वेदाच्छैवं ततो वामं ततो दक्षः ततः कुलम्।
   ततो मतं ततश्चापि त्रिकं सर्वोत्तम परम्।। वही खं 1, 549
6. क. प्रपन्चोतीर्णरूपाय नमस्ते विश्वमूर्तये।
   सदानन्द प्रकाशाय स्वात्मनेऽनन्तशक्त्ये।। महा.उप.विं. श्लो.।
   ख "विश्वोत्तीर्ण विश्वमयं च – इति त्रिकादिदर्शनविदः" – प्र.हृ.टी.पृ. 62।
7. शि.दृ. 3–2, 3–7
8. आत्मैव सर्वभावाषु स्फुरन् निर्वृतचिद्विभुः।
   अनिरुद्धेच्छाप्रसरः प्रसरद्दृक्क्रियः शिवः – वही – 1–2
9. सृष्टिसंहारकर्तारं विलयस्थितिकारकम्।
   अनुग्रहकरं देव प्रणतार्तिविनाशनम् ।। स्वच्छ. तं., 1–3 ।।
10. परा.प्रा., पृ. 2
11. परा.हृ.टी., पृ. 62
12. क. "तत्र स्वात्मदेवताया एव सर्वत्र कारणत्वं सुखोपायप्रात्यत्वं महाफलत्वं च" – प्र.हृ.टी.पृ. 44।
    ख. "चितिः स्वतन्त्रा विश्वसिद्धि हेतुः – वही सू. ।
13. स्वेच्छया स्वभित्तौ विश्वमुन्मीलयति – वही. सू. 2
14. वे.सा.पृ. 95
15. स्वच्छद तं., 4 – 434, 35

ISHWAR ASHRAM TRUST

(Founded by Shri Ishwar Swaroop Swami Lakshmanjoo Maharaj)

List of Publications (English)

S.No	Title	Author	Price Rs.
1.	Lectures on Principle and Discipline in Kashmir Shaivism(Hard Bound)	Swami Lakshmanjoo	Rs. 100/-
	Lectures on Principle and Discipline in Kashmir Shaivism(Soft Bound)	Swami Lakshmanjoo	Rs. 80/-
2.	Kashmir Shaivism (The Secret Supreme) Hard Bound Indian Edition	Swami Lakshmanjoo	Rs. 200/-
	Kashmir Shaivism (The Secret Supreme) Paper Bound Indian Edition	Swami Lakshmanjoo	Rs. 150/-
3.	Sri Vatulnatha Sūtrāni	Swami Lakshmanjoo	Rs. 20/-
4.	Kundalanī Vijñāna Rahaysam (New Edition)	Swami Lakshmanjoo	Rs. 50/-
5.	Sri Gurustuti (with English/Hindi Translation by Sh. S.P. Dhar/Sushree Prabhaji	Acharya Rameshwar Jha	Rs. 25/-
6.	Self-realization in Kashmir Shaivism (Indian Edition)	Swami Lakshmanjoo	Rs. 150/-
7.	Abhinavgupta's Bodhpanchadashikā (With a audio CD)	Swami Lakshmanjoo	Rs. 100/-
8.	Kshemaraja's Parāpreveshikā (With 2 Audio CDs)	Swami Lakshmanjoo	Rs. 150/-
9.	Abhinavgupta's Bhagvadgītārtha-Sāra Saṁgraha Shlokar	Swami Lakshmanjoo	Rs. 100/-
10.	Shiv Sūtras (Indian Edition) in English	Swami Lakshmanjoo	Rs. 400/-
11.	Bhagwadgita in the Light of Kashmir Shaivism (Ch. 1-6) With DVDs	Swami Lakshmanjoo	Rs. 1200/-
12.	Vigyana Bhairava with Swamiji commentary (with CD)	Swami Lakshmanjoo	Rs. 600/-
13.	Bedi Bod (Book of Short Stories for Children)		Rs. 30/-

Hindi / Sanskrit

S.No	Title	Author	Price Rs.
1.	Shri Bhagvadgitārtha- Saṁgraha (Sanskrit)	Swami Lakshmanjoo	Rs. 60/-
2.	Sambapanchashikā	Swami Lakshmanjoo	Rs. 80/-
3. A	Panchastavi with Hindi translation (Hard Bound)	Swami Lakshmanjoo	Rs. 135/-
3. B	Panchastavi with Hindi translation (Soft Bound)	Swami Lakshmanjoo	Rs. 100/-
4. A	Kramanayapradīpikā (Hard Bound)	Swami Lakshmanjoo	Rs. 100/-
4. B	Kramanayapradīpikā (Soft Bound)	Swami Lakshmanjoo	Rs. 80/-
5.	Gurustuti (Sanskrit)	Acharya Rameshwar Jha	Rs. 25/-
6.	Amriteshwara (Bhairava Mahimnastotram)	Swami Lakshmanjoo	Rs. 15/-
7.	Kashmir Shaiva Darshana Yam – Niyam (Sanskrit/Hindi)	Swami Lakshmanjoo	Rs. 17/-
8.	Gurustuti (New Version)	Acharya Rameshwar Jha	Rs. 20/-
9.	Shivastotrāvalī (Ślokas only)		Rs. 20/-
10.	Tantrāloka (First Āhnīka) with Hindi translation	Swami Lakshmanjoo	Rs. 20/-
11.	Amriteshwar Bhairava Pooja Vidhi	Swami Lakshmanjoo	Free of cost
12.	Snan Sandhyopasana Vidhi with Gurugita manuscript in Sanskrit	Swami Lakshmanjoo	Rs. 20/-
13.	Shivastotravali (New Edition)	Swami Lakshmanjoo	Rs. 225/-
14.	Sunday Pooja (Gurustuti)	Acharya Rameshwar Jha	Free of cost
15.	Shiva Sutram (Hindi)	Dr. B.N. Pandit.	Rs. 35/-
16.	Ganeshtavraj (Sanskrit)		Rs. 10/-
17.	Stuti Chandrika (New Edition)	Swami Lakshmanjoo	Rs. 15/-
18.	Trik Shastra Rahasya Prakriya (manuscript with Hindi transalation)	Swami Lakshmanjoo	Rs. 100/-
19.	Abhinavaguptas Paarmarthsaara based on lectures of Swami Lakshmanjoo	Sushree Prabhaji	Rs. 25/-
20.	Kshemraja's Parapraveshika	Sushree Prabhaji	Rs. 15/-
21.	Shri Kulārnavtantra		Rs. 20/-
22.	Shri Baharūpgarbhastotram	Prof. M.L Kokiloo	Rs. 60/-
23.	Shivratri Pooja	Prof. M.L Kokiloo	Rs. 25/-

Kashmiri

S.No	Title	Author	Price Rs.
1.	Amarnath Yatra (Original Manuscript)	Swami Lakshmanjoo	Rs. 10/-
2.	Pazar Pazrav (Based on Lectures of Swami Lakshmanjoo)	Pt. J.N. Kaul	Rs. 15/-

Other Publications

1.	Awakening of Supreme Consciousness Lectures of Swami Lakshmanjoo	Pt. J.N. Kaul	Rs. 75/-
2.	Bhavani Nama Sahasra stutih (Hindi)	Pt. J.N. Kaul	Rs. 75/-
3.	Sharadarchan (English/Hindi)	Smt. Kamla Bawa	Rs. 150/-
4.	Mukund Mala (Hindi)	Pt. J.N. Kaul	Rs. 25/-
5.	Indrakshi Stotram	Pt. J.N. Kaul	Rs. 25/-

Audio CDs

1.	Amriteshwar Bhairav Mantra (English)	Swami Lakshmanjoo	Rs. 100/-
2.	Bhagvad Gita (Abhinavaguptas Sangraha Slokas) English	Swami Lakshmanjoo	Rs. 50/-
3.	Abhinavagutas Bodhapanchadashika English	Swami Lakshmanjoo	Rs. 50/-
4.	Kshemarajas Parapraveshika (English) set of 2 CDs	Swami Lakshmanjoo	Rs. 100/-
5.	Shiv Sutras (English)(Set of 2 MP3 CDs)	Swami Lakshmanjoo	Rs. 200/-
6.	Gunas, Devotion, Meditation & Grace (Set of 3 CDs) (English)	Swami Lakshmanjoo	Rs. 200/-
7.	Sri Utpaldevas Shivastotravali (Selected Verses) set of 4MP3 CDs (Kashmiri)	Swami Lakshmanjoo	Rs. 400/-
8.	Sri Tantraloka (194 Audio Lecturers) MP3 CDs (Kashmiri)	Swami Lakshmanjoo	Rs. 2000/-
9.	Yams and Niyams in Kashmir Shaivism (Kashmiri)	Swami Lakshmanjoo	Rs. 100/-
10.	Radio Interview on Aspects of Kashmir Shaivism (Kashmiri)	Swami Lakshmanjoo	Rs. 100/-
11.	Golden Lecture Series-I Meditation (Kashmiri)	Swami Lakshmanjoo	Rs. 150/-
12.	Birthday Bhajans (Kashmiri)	Pyarelal and Party	Rs. 100/-
13.	Radio Interview on Aspects of Kashmir Shaivism (Hindi)	Swami Lakshmanjoo	Rs. 100/-
14.	Evening Bhajans (Hindi)	Joshi and Party	Rs. 100/-

Video CDs / DVDs

1.	Abhinavagupta's Paramārthsāra Selected Verses Commentary English Set of 3 DVDs	Swami Lakshmanjoo	Rs. 300/-
2.	International Seminar on Kashmir Shaivism at Delhi (2006) Set of 2DVD's	Ishwar Ashram Trust	Rs. 300/-
3.	Bhagwadgita in the Light of Kashmir Shaivism (Chapters1-6) DVDs	Swami Lakshmanjoo	Rs. 1000/-
4.	Secret Supreme- Selected Verses- Kashmir Shaivism & Parmarthsara-DVD	Swami Lakshmanjoo	Rs. 150/-

Audio Cassettes

1.	Sri Gurustuti (Sanskrit)	Recitation by Smt. Naina Saproo	Rs. 35/-
2.	Bhajans (Kashmiri)	Smt. Naina Saproo	Rs. 35/-

Other Items

1.	Car Photo of Swami Lakshmanjoo		Rs. 30/-
2.	Locket of Swami Lakshmanjoo		Rs. 15/-
3.	Photographs of Swami Lakshmanjoo	A. Size 4"x6" (Colour)	Rs. 10/-
		B. Size 8x10" (Colour)	Rs. 50/-
		C. Size 18"x24" (Colour)	Rs. 500/-
		D. Size 20"x30" (Colour)	Rs. 750/-
		E. Size 30"x40" (Colour)	Rs. 1200/-

Forthcoming Titles

1.	Kashmir Shaivism-Secret Supreme (English) Set of 13 CDs	Swami Lakshmanjoo
2.	Adhyātmik Anishasan-Yama-Niyam	Swami Lakshmanjoo
3.	On Meditation (Kashmiri)	Swami Lakshmanjoo
4.	On Ahimsa (Kashmiri)	Swami Lakshmanjoo
5.	Bhagwādgita Selected Verses (Set of 2 DVDs) (English)	Swami Lakshmanjoo

Note: For Placing order for any publication/CDs/Other items kindly send your cheque/DD in faviour of "Ishwar Ashram Trust" payable at Delhi/Jammu. Postage/VPP Charges are to be paid 10% Extra.

Ishwar Ashram Trust

(Founded by Ishwar Swaroop Swami Lakshmanjoo Maharaj)

Srinagar: Guptaganga, Ishber (Nishat)- 191 021 (Kashmir), Jammu: 2-Mohinder Nagar, Canal Road, Jammu-180 002, Delhi: R-5, Pocket D, Sarita Vihar, New Delhi-110 076

Calendar of Events 2012-2013

2012

23 March	Friday	Navreh
25 March	Sunday	Zangtray
15 April	Sunday	Pratishtha-Divas Amriteshwar Temple, Delhi Ashram.
18 April	Wednesday	Birthday Jayanti (Ishwarswaroop Swami Ji Maharaj)
24 April	Tuesday	Pratishtha-Divas Amriteshwar Temple, Jammu Ashram.
9 May	Wednesday	Varsh (Solar) Ishwarswaroop Swami Ji Maharaj.
11 May	Friday	Pratishtha-Divas Amriteshwar Temple, Srinagar Ashram.
3 July	Tuesday	Guru Purnima
2 August	Thursday	Shrawan Purnima and Rakshabandhan
9 August	Thursday	Janamashtami
1 October	Monday	Pitripaksh Jag [Yajnya] Swami Mahtabkak Ji Maharaj.
3 October	Wednesday	Varshik Jag [Mahasamadhi Divas] Shaivachaiya Ishwarswaroop Swami Ji Maharaj.
14 October	Sunday	Pitrpaksh Jag Swami Ram Ji Maharaj
17 November	Saturday	Birthday Jayanti - Swami Mahtabkak Ji Maharaj

2013

7 January	Monday	Jayanti Divas of Shaivachariya Abhinav Gupta.
9 January	Wednesday	Birthday Jayanti - Swami Ram Ji Maharaj
8 February	Friday	Varshik Jag - Swami Ram Ji Maharaj
9 March	Saturday	Mahashivratri
13 March	Wednesday	Varshik Jag - Swami Mahtabkak Ji Maharaj.



ISHWAR ASHRAM TRUST

(FOUNDED BY SHRI ISHWARSWAROOP SWAMI LAKSHMANJOO MAHARAJ)

MEMBERSHIP FORM

To, Date ....

The Secretary
Ishwar Ashram Trust, Delhi

I, hereby request you kindly to enrol me as a member of the SRINAGAR/JAMMU/DELHI/MUMBAI Kendra of the Trust in the category indicated below:

Donor	One time donation of	Rs. 1.00 Lakh.
Patron	One time donation of	Rs. 10,000.00
Life Member	One time donation of	Rs. 3,000.00
Associate Member	Annual	Rs. 300.00

Enclosed please find Draft/Cheque/Cash No. ....Dated................................ drawn on ....for

(Rs.........) Rupees ....Payable to Ishwar Ashram Trust at Srinagar/Jammu/Delhi.

My particulars are as under:
Name ....

Address (in block letters) ....

....

Tel. (R) .... (O) .... (M)..

e-mail: ....

I pledge to abide by the rules & regulations of the Trust and will be delighted to contribute and work for the Trust in the following areas:

(a) Organisation of conferences, seminars, lectures, study circles etc.
(b) Audio-video presentations.
(c) Publications
(d) Sale of books/cassettes, photographs, CD's etc.
(E) Procurement of advertisements.
(F) Publicity
(G) Medical, charitable & social welfare activities.

(Please tick mark (✓) the options)

(Signature)

MALINI

A Quarterly Publication of Ishwar Ashram Trust

Subscription Form

To, Dated.............

The Circulation Manager
Malini.

Kindly enroll me as a subscriber of Malini

For 4 issues ☐ For 8 issues ☐ for 12 issues ☐

Name ....

Address..

....

Pin .... **E-mail** ....

Tel (R) .... **Mobile** ....

Subscription Rates (In India)

4 Issues----Rs. 150 (1 year)	8 Issues---- Rs. 300 (2 years)	12 Issues----Rs. 450 (3 years)

Payment Details

Cheque/Cash/DD (No.) .... Date ....

Bank .... Amount ....

Signature

Note:

1. All Cheques/DD to be in favour of "Ishwar Ashram Trust" payable at Srinagar/Jammu/Delhi/Mumbai.

2. For subscription and any related correspondence, please contact (i) the Circulation Manager, Malini, Ishwar Ashram Trust; R-5, Pocket-D, Sarita Vihar, New Delhi-110 076 (for outside J&K State) and (ii) Circulation Manager, Malini, Ishwar Ashram Trust, 2-Mohinder Nagar, Jammu (for J&K State)

Jag Ceremony

September 2012







Malini (Vol.V No. 15) RNI No. DELMUL/2007/18760

A view of

Sri Parabhairva Dham

Ishwar Ashram, Ishber, Srinagar



Printed and Published by Shri R.K. Sadhu for and on behalf of Ishwar Ashram Trust, R-5, Pocket-D, Sarita Vihar, New Delhi-76, Tel.: 26958308
Email: iatishber@rediffmail.com, Printed at: Print Art, A-29/2, Naraina Industrial Area, Phase-1, New Delhi.
Editor-in-Chief: Dr. Shashi Shekhar Toshkhani